MUKTI SKANDHA

The eleventh canto of the Shrimad Bhagwat Mahapurana.

(Part II)

By

Swami Akhandananda Saraswati

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What is the Mukti Skandha?

(An exposition on the eleventh chapter of the Shrimad Bhagwat Mahapurana.)

The meaning of Mukti:

The *niroopana* (investigation; defining) of *mukti* (liberation) is done in the eleventh canto of the Bhagwat.

Mukti means to be established in our true state, after having let go of all the superimposed factors caused by *agnaana* (ignorance about our Atma), *adhyaasa* (illusions) and false images.

Anyathaaroopa (other forms) are caused by agnan. Therefore, removing agnan removes adhyas. The *bhrama* (false understanding) – that we are separate entities – is shattered.

The result of the removal of *avidyaa* (nescience; believing the transient world and our body to be an eternal Satya that can never be negated) enables us to experience the *svaprakaasha* (self-effulgent) *adhishthaana* (substratum, the non-dual Brahman that is not separate from the Atma), and this is the meaning of Mukti.

Mukti (absolute freedom) does not stay in any other place, time, or matter; it is our own *svaroopa* (essence; true form). It is always with us.

It seems to be *apraapta* (not obtained) because of our ignorance about our swarup. Therefore, as soon as the ignorance is removed the Mukti-swarup is all that remains.

Vairaagya vichaara (vairagya means detachment for worldly matters; vichar means giving serious thought to the metaphysical).

In the tenth canto you saw the grandeur of the city of Dwarka, and the *raaga-vairaagya* (attachment-detachment) in Shri Krishna's life. At the end, however, Shri Krishna got vairagya. In spite of having such incomparable glory, grandeur, wealth, power, strength, Army, and family, nothing remained.

There is nothing in this *sansaara* (interactive world) that is worth getting caught by, or getting lost in. The story given in the first chapter is very educative. A Yogi (an ascetic who strives to unite with the Atma) divides his *sadvritti* (*sad* means connected to the Satya; *vritti* means mental inclinations). He uses *shaanti* (inner tranquility; peace) to quiet even those sadvrittis that cause agitation. After they are all negated he becomes established in his swarup.

Similarly, Bhagwan Shri Krishna used His own clan – the Yadu vansha, and the Pandavas, to destroy the Kauravas and other Daityas (people with demonic tendencies). Then, He removed people like Uddhava who were forms of the *shaanta-vritti* (peaceful inclinations), thus removing even the sadvrittis.

There is no *saadhana-saadhya bhaava* (sadhan means method for obtaining; sadhya means that, which is to be obtained; bhava means feeling) in the *svaroopa-sthiti* (sthiti means state; swarup-sthiti means the state of being established in our own Self). In this state, even the

saadhana (method) has to be given up. If a person remains fixed in the preliminary stage of *aasana* (Yogic postures), how will he obtain the *angee-nirodha* (blocking thoughts about the body)?

However, how can the *nirodha* (blocking) of the *saadhaka* (spiritual aspirant) Yadavs (people of Shri Krishna's clan) be accomplished? They have to be made the instrument for giving up each other's *shareera* (bodies). There is no other way – no Daitya or any other, who can be the instrument of their removal.

The truth of the matter is that Bhagwan Himself is the Atma of them all; and nothing is possible unless Bhagwan wants it to happen. The *taadaatmya* (identification) with the Atmadev (the Atma, the Devta) alone gives the realization of *gnaana-shakti* (the power of Gnan) and *kriyaa-shakti* (the power to act), and makes them supremely powerful. If identification with Prabhu (Master; the Paramatma) is lost, what will remain?

How can the shareers of the Yadavs be given up? For achieving this, no other method can succeed, except the *brahma-danda* (the punishment given by enlightened Brahmins). The Brahmins and the Vedas are one. A Brahmin's *shaapa* (curse) means *ve`davachana* – a statement of the Vedas! It is only through the Veda-vachan that the self-imagined *bhe`da-bhaava* (feeling of being separate) is removed.

The sansara is *ahamtaa-mamataaroopa* (the form of 'I' and 'mine'). The teachings of the Brahmins, of the Vedas, are needed if we want to become free of this sansara. People doubt the Veda-vachan, and this is why the thought of testing the Brahmins arises. This is how the destruction of those who harbor doubts about the supreme Satya – the Truth that can never be negated – is inevitable.

If a person gives up his shareer voluntarily, there is a possibility of getting a new shareer. However, when the shareer is destroyed due to Brahma-vachan (the words of a Brahmin) there is no possibility of a new shareer being formed. This is the reason the shareer that was in the form of the Yadu vanshis – which was the means Bhagwan used to destroy the demonic forces – was removed by a shaap of the Brahmins. Only the one, Shri Krishna – the Brahman – was left.

Vairagya is predominant in the first chapter, and the *shareera-tyaaga* (giving up the physical forms) is predominant in the last two chapters. The first contains the giving up of the *aham-bhaava* (feeling that the body is my 'I') and *mama-bhaava* (feeling that the body is 'mine'), and the second contains the giving up of Shri Krishna's role as a man, a human being. This oneness between the introduction and conclusion indicates that vairagya is essential for Mukti.

The *kaala-kanyaa* (Time, as a maiden) Jara comes in the form of a hunter, wanting to attack even Shri Krishna! However, before she can do so, she has to give up the body and go to Swarga (Heaven). Later, Bhagwan becomes established in His *ajara* (not subject to old age; eternally young), *amara* (not subject to death; eternal) *svaroopa* (essence; true form).

Had Bhagwan so desired, He could have annulled the shaap given by the Brahmins. He made this clear by retaining Uddhava's shareer. 'Others will want to make their shareers ajar-amar, if I retain Mine,' He thought. The *aakriti* (form; shape) is not important; it is the Tattva that is important. If you compare the third canto with the eleventh canto it becomes evident that vairagya and *asangataa* (non-attachment) are obvious and predominant in Bhagwan's swarup.

The Satsang of the Yogeshwaras.

(Satsang means association of Mahatmas who are established in the Satya Atma.)

Vasudev's feeling for Shri Krishna is, 'He is my son.' Shri Krishna's feeling for Devki and Vasudev is, 'They are My mother and father.' This is why Vasudev did not develop *nishthaa* (staunch faith; belief) even after receiving *upade`sha* (teaching) about the oneness of the Atma and the Brahman from Shri Krishna.

So, Shri Krishna sent Narad to give upadesh to Vasudev. Narad's nishtha about Bhagwan's *anugraha* (compassion; Grace) and the *pushti* (nurturing) given by Bhagwan, is so strong that *paurusha* (human endeavor) fails to manifest in the sadhan he recommends in his upadesh.

This is why Narad told Devki-Vasudev the story of the Nava Yogeshwaras (nine supremely enlightened Yogis), and dispelled their *moha* (deluded thinking about the body and world being real). Otherwise, Narad could have given the teaching himself! What was the need to bring in the Nava Yogeshwaras at all?

The Sankarya of Sadhans.

(*Sankarya* means ease of accomplishment. Sadhan means the method used for spiritual progress).

The Yogeshwaras came in nine forms. This signifies the triple form of the *triguna* (the three *guna* – tendencies – of Sattva, Raja and Tama that prompt the behavior of all beings, change constantly. (The Sattva guna is the lofty tendency that gives peace and right thinking. The Raja guna is the mixed tendency that gives strong desires and hectic activity. The

Tama guna is the lowly tendency that gives sloth and deluded thinking.) The Yogeshwaras are beyond the influence of the three gunas, and they remove the nine sections of the three gunas multiplied by the three interchanging alternatives.

After that, Narad gave the teaching as a *trigunaateeta* (one who is beyond the influence of the three gunas). The Yogeshwaras are the summit of the *nivritti dharma* – the right behavior of those who are inclined to withdraw from worldly matters. Videha Nimi, on the other hand, is the summit of the *pravritti dharma* – the right behavior of one who is involved with worldly matters. (Raja Nimi is called Videha because he did not identify with his physical form.) The conversation of Nimi and the Nava Yogeshwaras results in the listeners becoming *gunaateeta* – above the influence of the gunas.

Satsang, bhakti, and bhaktas – all three are the principal sadhans.

The swarup of *maayaa* (Bhagwan's power of illusion which makes us forget that we are the Atma), and the rituals of the sadhan for rising above Maya, is understood and achieved through the *se`vaa* (rendering service) of a Sadguru (an enlightened Mahatma who gives spiritual guidance to his disciples), by doing *brahma-vichaara* (giving serious thought to the swarup of the Brahman), and *karma-yoga* (doing work as worship, to please Bhagwan).

If a person does not have the ability for this, he should do *shravana* (listen to spiritual discourses and absorb their purport) of Bhagwan's Avatar-charitra (life and deeds of the Avatar).

It is not possible to remove dukha without doing Bhagwan's *bhajana* (meditate lovingly; sing His name and glories). It is Bhagwan who is the

mother and father of all. He is the Swami (Master) who abides within the *hridaya* (heart), and controls everybody. He is the Guru who gives Gnan (spiritual knowledge). Nobody can get *kalyaana* (spiritual good fortune; salvation) without doing His seva.

People who are turned away from Bhagwan believe their *de`ha* (body), and everything connected to the deha, to be everything. They remain agitated all their lives. They believe *agnaana* (ignorance about the Atma) to be Gnan, and do *abhimaana* (feel proud). They never experience complete satisfaction and contentment in life. Their plans and desires are disrupted. At the end they have to leave behind everything they have done and obtained. They have to go to a place they know nothing about. They get lost in dense darkness, and go on wandering in it.

Even if you cannot get Gnan or do *dhyaana* (meditation), even if you don't get a high level of *bhakti* (loving devotion for Bhagwan), or *anuraaga* (love) for Bhagwan, you should do Bhagwan's *poojaa* (ritual worship) in keeping with the *yuga* (age). The easiest sadhan is *sankeertana* (singing Bhagwan's name and glories). Other methods, like visiting holy places, and the Satsang of bhaktas, are available to all. When a person does Bhagwan's bhajan all the *rina* (debts we owe to Devtas, ancestors, the Seers and others) are paid. All *bandhana* (bondage) is cut, and Bhagwan makes us His own.

The Purana of the Bhagavats.

(Puranas are ancient, voluminous works in Sanskrit. *Bhagavata* means pertaining to Bhagwan.)

There was a *vaasanaa* (avid desire) in the *mana* (emotional mind) of Devki and Vasudev – over several births – to have a son. When they got

Bhagwan's *darshana* (vision; see a revered person) they asked for a son just like Him. Even Bhagwan Himself cannot grant such a *varadaana* (boon), because there is no other like Him! Since He was unable to fulfill the wish of His bhaktas, He came Himself, as their son.

Even so, Bhagwan felt a bit diffident. Instead of coming once, He became their son three times. Thus it happened that there was a link of three births. Bhakti comes to the mana of His parents, but their *aishvarya-gnaana* (knowledge about His being the Ishwara) became weak because of their parental love. Even the *upade`sha* (teaching) of the Rishis did not get established in their mana. Nor did Shri Krishna's upadesh convince them!

Where Bhagwan fails, only a bhakta can succeed. So, Narad first narrated the episode of the Yogeshwaras. The *moha* (deluded thinking) of both Devki and Vasudev was broken. A bhakta succeeds where Bhagwan fails. This is not Bhagwan's Purana – it is the Purana of the *bhaagavata* – Bhagwan's bhaktas!

These five chapters describe the sadhans that are essential for the Mukti of the *jeeva* (Atma attached to a body; an individual).

Bhagwan's upasanhara sankalpa.

(Bhagwan's resolve to almost destroy.)

This episode starts with its twenty four chapters that signify the twenty four *guna* (attributes) of Prakriti – the Ishwara's power of Creation; Nature. The purpose is to explain how to become *mukta* (free) of these gunas.

Brahma and other Devtas went to Shri Krishna at Dwarka. They did Shri Krishna's *stuti* (eulogy). They spoke of the impure *antahkarana* (the subtle body or fourfold mind, composed of the *mana* = emotional mind, *buddhi* = intellect, *chitta* = mental inclinations, and *ahankaara* = the subtle pride of individuality). 'The antahkarana does not become as *shuddha* (pure) by listening to talks of great learning, study of the Shastras, doing charity, or *tapasyaa* (severe asceticism), or *karma-kaanda* (Vedic rituals like Yagnas) as it does by doing *shravana* (listening to and understanding the purport of spiritual discourses),' they said. 'There is no man or woman or any agitating factor that can create *vikaara* (decay; distortion) in You. Your *kathaa* (talks about You and Your Avatars), and the *gangaajala* (water of the holy Ganga) that has come from Your feet, have the capacity to purify the *hridaya* (heart) of a human being.'

After this, they rose up in the air. From there, they prayed, 'We had prayed to You earlier, to take an Avatar. Our purpose is now accomplished. If You feel it is right to do so, please come to Your *parama-dhaama* (supreme realm).'

Bhagwan accepted their suggestion.

Bhagwan knew that the shaap of the Brahmins won't affect the people in Dwarka, so He gave the command that everyone was to go to Prabhas. What an example of Bhagwan's wishes this is, that He, Himself, is in Dwarka and yet the Yadu vanshis (His family, the clan of Yadu) did not confess to Him that they had committed an offence against the Brahmins. Nor did they ask how they could be saved from the shaap. They did not have faith in the *dhaama* (holy place, Dwarka) they were in. They had confidence in their *paurusha* – their own endeavors – that is

symbolized by *daana* (doing charity) and *vrata* (self-imposed austerities). They were ready to go out of Bhagwan's dhaam, Dwarka.

The fact is it is Bhagwan who is the *kartaa-dhartaa* (doer-preserver). Everybody gets *antara-pre`ranaa* (inner promptings) through Him.

Uddhava Gita.

Uddhavaji came when Bhagwan Shri Krishna was alone. Bhagwan wanted Uddhavaji to stay on in this mortal world, and Uddhavaji actually expressed the same desire. 'I will do *kirtana* (singing) of Your name. I will describe Your *charitra* (life and deeds), and remember the upadeshas You gave me. I will think about Your captivating smile, Your sidelong glances, and the jokes You played; and I will cross over the ocean of this sansara.'

This was Bhagwan's own wish; else why would such a resolve arise in the mana of Bhagwan's single-minded bhakta? Bhagwan told Uddhava to become free of his attachment for his brothers and friends, and remain on this earth as a *sama-darshee* – a person who sees all with equal goodwill.

'This *prapancha* (interactive world) of name and form that you see with your mana and *indriya* (five senses and five organs of action) is subject to destruction,' said Shri Krishna. 'It is *drishya* – something that is perceived, separate from the Atma who is the seer. It is *manomaya* – created by the mana. Understand that it a play of Maya, My power of illusion. It is seen only when the mana is restless; it is not perceived when the mana is still and tranquil. It is only when the prapanch is seen that the divisions of *guna-dosha* (good-bad qualities) are perceived, and then the person gets bound by his *karma* (actions).

I want you to see all in the Atma, see the Atma in all, and see the Atma as being one with Me. Rise above the viewpoint of the guna-dosha. Don't do anything that is forbidden by the Shastras, but don't consider the forbidden things to be bad either. Do what is ordained by the Shastras but don't consider them to be good either. Live like a little child. When you consider the whole world to be My swarup, *vipatti* (misfortune) and mrityu will no longer exist for you.'

A *manovritti* (mental inclination) to learn is needed.

Shri Krishna answered Uddhavaji's questions by explaining the greatness of the human form, and the need for *purushaartha* (effort for achieving one's goal). The conversation between Dattatreya and Yadu is given in this episode. Dattatreya showed Yadu how a *jeevanmukta* (a person who lives a liberated life) lives. These twenty four Tattvas of Prakriti are the twenty four Gurus described here. They are not the kind of Guru who gives a *mantra* (group of words with subtle power); nor are they to be made a Guru for whom you have a lifelong *nishthaa* (staunch faith).

Here, even the inspiration to make several Gurus is meant to explain that a human being should be alert and learn from even the smallest object.

The biggest Guru is our own *shareera* (body). It exists between 'is' and 'is not', and keeps showing its amazing powers even by giving dukha!

It is well worth understanding and learning how a wise person with *vive`ka* (discrimination; separating the eternal Satya, the Atma, from the transient body) sees this sansara. We see this sansara every day, live in it, and interact in it believing it to be the Satya (an eternal existence that can never be negated). To learn how a person with vivek sees it is supremely beneficial for a human being.

There should be no *kaamanaa* (worldly desire) when you do a Dharma *anushthaana* (Vedic ritual); neither for this world not for other realms like Swarga. When *jignaasaa* (desire for knowledge) arises there is no need for doing even religious rituals. You should only do the *se`vaa* (render service) of a Guru who is *nivritti-paraayana* (has an inclination to withdraw from worldly matters).

In this sansara *bandhana-mukti* (bondage-liberation), guna-dosha, etc are all caused by Maya. The bondage is because of *agnaana* (lack of Gnan about your swarup). Moksha comes with Gnan.

The life of a Mahatma should be magnanimous, like the *aakaasha* (sky; space), give light like the sun, and be as destructive as fire in destroying paapa.

The dream breaks and you wake up. In this sansara respect and insult keep coming. They should not cause *vikaara* (decay; distortion) in your mana.

Why ninda-stuti?

Shri Krishna gave upadesh to Uddhava. 'In this sansara some people do good karmas and some people do bad karmas. You should not do their *nindaa-stuti* (speak ill – praise them). It is not appropriate to hold their guna-dosha in your mana. You should remain *samadarshee* (see them impartially) and be *mauna* (silent). Don't do good or bad, or say it, or think it. Remain engrossed in your own anand. Don't portray yourself as a Gnani (an enlightened person).'

Awaken vivek.

‘Bhagwan’s puja can be done anywhere; so much so that you can do the puja of the Atma in your own shareer. To keep your shareer healthy and fit is also Bhagwan’s puja. To guide your *jeevana* (life) in the proper manner, the best method is to have the *sanga* (association; company) of the Sant-Mahatmas who have surrendered completely to the Ishwara.’

Bhagwan told Uddhava the story of His Hansa Avatar – His Avatar as a swan. The episode is that a question arose in the mana of the Sanakadi (Sanak and his three brothers who live as little children and are nivritti-parayan). ‘How can the mana be separated from the *vishaya* (objects of the senses)? The mana has taken on the form of vishays because of thinking constantly about them. The vishays are seen only by the mana – how can they be separated?’

The Sanakadis went to their father, Brahmaji, and expressed their jignasa. Brahmaji could not answer their question because his buddhi is *karma-paraayana* (inclined towards worldly activity). His thoughts were occupied with the karmas jeevas have accumulated through countless births, according to which he should give them their shareers. His focus was on the sansara founded on karmas. (A jeeva is the Atma attached to a body.)

As long as a person is focused on seeing the *naama-roopa-karma* (name-form-actions), vivek does not arise in the buddhi. The person does not get Tattvagnan, even if it is Brahma himself!

Bhagwan assumed the form of a hansa. A hansa has *neera-ksheera-vive`ka* (the ability to separate the water from the milk). He manifested as Hansa Bhagwan, to give an answer to the question asked by the Sanakadis.

Hansa Updesh.

(The teaching given by Hansa Bhagwan).

Brahma and the Sanakadis came forward. 'Who are you?' they asked.

Hansa said, 'Is your question about the Atma or about the shareer? The Atma is one in all. The shareer is made of the *panchabhoota* (the five elements – earth, water, fire, air and space). From the viewpoint of the Atma, and also from the viewpoint of the shareer, I am what you are. Therefore, the answer to your question, "who are you?" is that through the mana, *vachana* (speech), *darshana* (vision), and other *indriya* (sense organs), you experience only Me. Nothing else exists.

Just see the weakness of your question. The mana is in the vishay, and the vishays are in the mana. Both the mana and the vishays are the shareer of the *jeeva* (Atma attached to a body; an individual). Neither do they belong to the jeeva, nor does the jeeva belong to them. The jeeva is My swarup. Why should he bother about the merging of the mana and the vishays, or about their separation? The jeeva should become one with Me, and let go of both the mana and the vishays. He should let go of the clay as well as the pot, and be established in his *che`tana* (conscious) swarup.

All dukha is because of *ahambhaava* – the feeling of 'I'; identifying with the shareer. Know your swarup. There is no dukha, nor *bandhana* (bondage) anywhere.'

The Sanakadis' doubt about *bhoga* (worldly pleasures) and *yoga* (being attached to the Atma) was destroyed. They became established in their *svachchha* (clear; unsullied) *svachchhanda* (free; unfettered) Atma.

Dhyana-Yoga.

(Attaching yourself to the Atma though meditation.)

Bhagwan Krishna said, 'The Gnan of the Vedas is one, but those who absorb it – the *manushya* (humans), Gandharva (celestial beings), Devtas (divine powers), Kinnaras (a class of demi-gods) and others – are separate and different. Their natures differ. Some are Rajas, some are Tamas and some are Sattvika. (Sattva, Raja and Tama are the three gunas, or tendencies, that keep fluctuating and influencing all beings. Sattva guna is the lofty tendency that gives peace and right thinking. Raja guna is the mixed tendency that gives strong desires and hectic activity. Tama guna is the lowly tendency that gives sloth and deluded thinking.) This is why there is a difference in the separate beings, and they have different opinion.

Everybody speaks according to his own nature. The difference in the *mati* (thinking) leads to different *mata* (opinions; doctrines). This is the reason of there being so many paths and so may principles. So, you should not get trapped in the maze of the different philosophies.

Bhagwan's Bhakti is *kalyaanakaaree* (giver of spiritual benefits) for all. As the antahkarana becomes purified by Bhagwan's Bhakti – by doing *shravana* (listening to and grasping the purport of spiritual discourses) of Bhagwan's *kathaa* (talks about His Avatars and deeds), and *naama sankeertana* (singing His name and glories) – the person's capacity to get the *darshan* (vision) of the *sookshma vastu* (the subtle object; the Atma) increases.

For the eyes of Gnan, Bhakti is the lamp-black that gives the ability for the *saakshaatkaara* (direct personal experience) of the Paramatma. The

practice of Bhagwan's *dhyaana* (meditation) also purifies the *chitta* (state of mind; trend of thoughts). When doing dhyana you should connect the *chandramaa* (moon) to the *soorya* (sun), and *agni* (fire) to the Chandrama.

The Surya means *drishti* (vision), the Chandrama means the mana, and agni means the *vaak* (speech). That means, when you do dhyana the vision, the *sankalpa* (mental resolve) and Bhagwan's name should become one.

See Bhagwan, have love for Him, and utter His name. You will become immersed in dhyana. When dhyana becomes intense, the differences of the *drishya* (that, which is seen), *gnaana* (knowledge), and *kriyaa* (action) are automatically quieted. The fact is that the difference of gnan, kriya and *dravya* (substance; matter) is nothing but a *bhrama* (false understanding) in the one Tattva (essence; the true form of the Atma).

All the *siddhi* (powers; achievements) that come into the life of a human being come only by doing Bhagwan's dhyana. However, you must always remember that siddhis are an obstacle in the highest level of Yoga. Bhagwan is the Swami (Master) of all the siddhis. 'I, Myself, am the Swami of all the siddhis. The siddhis are artificial – they come and go – and therefore, the best thing is to do Bhagavat-bhajan.'

Vibhuti Yoga.

(Attaching yourself to Bhagwan by seeing His power everywhere.)

What are *vibhooti* (Bhagwan's powers; His magnificence)? For example, *mitti* (clay; earth) is a *vastu* (object; substance), and the objects made from it – like a pot, cloth, silver, copper, diamonds, pearls, etc – are all the vibhutis of mitti.

Jala (water) is a vastu, and ice, foam, bubbles, and different forms of liquid are all its vibhutis. Agni is a vastu, and the things made from it – like the heat in the body, the sun, gold, etc are all its vibhutis.

In the same way, Bhagwan is the *paramaartha* (highest spiritual truth) Tattva-vastu; and this entire prapanch, its special features, the Devtas, Daityas, manushyas, Brahma, Vishnu, and Rudra – are all Bhagwan's vibhutis. There is nothing in this world that is not a vibhooti of Bhagwan. Those who recognize Bhagwan's vibhutis get His darshan at every step in *vyavahaara* (interaction; behavior).

The fragrance in the earth, the flavor in water, the beauty seen in the light, the touch of the air, the sound heard in space, the love in the mana, and the thinking in the buddhi – are all Bhagwan's vibhutis!

The planets, constellations, stars, rivers, mountains, forests etc are the artistry of an unimaginable skill. They are manifestations of Bhagwan's magical powers.

These fragrances, flavors, beauty, tenderness, musical sounds – where do they come from? Just meditate on this, and lose yourself in Bhagwan. Yes – it must be kept in mind that you must never get trapped in vibhutis – you should find out about the One whose vibhutis they are.

This multiplicity that is seen is nothing but the mana. It is because of this that the *naama-roopa* (name-form) are experienced. When this jeeva turns inwards and is inclined towards Bhagwan, only Bhagwan remains. No duties or obligations remain.

Become gunateet.

(Rise above the influence of the three gunas of Sattva Raja and Tama.)

Bhagwan described the Varna-Ashram Dharma in detail to Uddhava, and also how He is worshipped through this vyavastha. He defined Dharma in brief. He said, 'The description of guna-doshais immense. It is endless. Nor does it give any benefit. The fact is that it is a dosha to increase *dve`sha* (aversion; hatred) by developing a viewpoint of gunas and doshas.

To be turned inwards, and not see guna-doshas at all is a guna. A person will never become a gunateet as long as he continues to see good and bad in the world.

See your own adhikar.

(*Adhikaara* means qualification; eligibility.)

Answering Uddhava's question, Shri Krishna explained that Gnan-Yoga (to attach yourself to Bhagwan through Gnan) is suitable for the *virakta* (those who are not attached to anything worldly). Kriya-Yoga is to attach yourself to Bhagwan through your actions. It is suitable for those who are involved in the sansara, and Bhakti-Yoga is to attach yourself to Bhagwan through Bhakti. It is suitable for those who have a little vairagya and a little *raaga* (attachment).

A person is eligible for Karma-Yoga until he gets vairagya, or he gets *shraddhaa* (faith) in *bhagavat-kathaa* (talks about Bhagwan's Avatars and deeds). In Karma-Yoga, guna and dosha are divided according to the qualification of the individual. A sadhan is a guna, depending on the adhikar of the individual; but if it is against the adhikar of the person it becomes a dosha.

Gnan, *bhaava* (feeling), and *kriyaa* (action) are neither a guna nor a dosha in themselves. Some are a guna for certain people and some are a

dosha for certain people. Doing something that is against his eligibility leads to a person falling from his spiritual level.

The test of guna-dosha.

The thing is that there is one Paramatma; there is the Prakriti or the pancha bhoota. The *vastu* (object that is the Atma) is the same in all. Then, what is the dosha? The guna and the dosha are not in the object; they are divided according to the *vyavasthaa* (arrangement made by the Vedas).

The Vedas have made the vyavastha so that the objects of the sansara become helpful for the people who are eligible for obtaining what they desire. They give *vishama* (not the same; unequal) *naama-roopa* (name-form) even to the things that are *sama* (equal). The same thing is *shubha* (auspicious) for some and *ashubha* (inauspicious) for some others.

This leads to searching the *svaroopa* (essence; true form) of the object, and Dharma is established. Through this, vyavhar becomes successful, and the journey of life progresses properly. Differences are imagines in the vastu, for achieving this. The differences are not factual; they are imagined. The detailed account of this is given in the Bhagwat; not easily to be found elsewhere.

Ahameva Vedya.

(Only I am worth knowing.)

Shri Krishna told Uddhava, 'The *karmaanushthaana* (rituals of Dharma) that are done in this world and other worlds are done because of *lobha* (greed; avarice). They can increase *vikshe`pa* (agitation; restlessness) but they can never give *shaanti* (inner tranquility). It can happen that some

people become so engrossed in working to fulfill their desires that they don't even like to listen to any talk about Me.

The truth is that the purport of the Vedas is not to obtain the pleasures of the dreamlike worlds like Swarga (Heaven). The purport of the Vedas is to establish the oneness of the Brahman and the Atma. The *mantra* (words with subtle power) and the Rishis (Seers) prefer the affirmation of the *paroksha* (that which cannot be experienced by the senses), and this is also what I, the Paramatma, like.

To understand the highest purport of the Vedas is not the task of an ordinary person, because it is infinite, endless, and supremely profound.'

Shri Krishna said, 'Uddhava, nobody but I knows the Constitution of the Vedas, whose names the Vedas take, and what they interpret and offer as alternatives. The fact is that it is My ruling in many forms, My many names, the *vikalpa* (alternatives) are in Me, and the *apavaada* (exceptions to the rule) are also in Me.

Listen! The meaning of all the Vedas is simple that the *shabda* (words) take My *aashraya* (shelter; refuge), and interpret the apparent differences and contradictions. At the end, they negate these *bhe`da* (differences; separateness) created by Maya, and become *nirmala* (pure; unmixed with anything else). They become *abhinna* (one; not separate) with Me.'

Udaar drishti.

How *udaara* (generous; magnanimous) is the drishti that gives logical explanations for all kinds of doctrines, and the arguments given in their favor! It is the play of Maya. One vastu is seen as many, by the many who see it. People quarrel over who is right and who is wrong. The Bhagwan

seated in the hriday of all is one; then, why is there a difference of opinions?

It is Bhagwan's *shakti* (power) that gives Mukti to all. Just as it is the same electricity that activates different machines, and their different qualities become visible, it is one Bhagwan who manifests in the many antahkaranas of the *vidvaana* (scholars), and – according to their different *sanskaara* (subtle subconscious impressions) – gives thoughts and conclusions.

Don't see their different principles – see that the source of their buddhi is one! The dispute whether the water of Maya is ten feet deep or fifty feet deep, only reveals the greatness of the *maayaavee* (Master of Maya). There is no real reason for any dispute.

The vichar of janma-maran.

(Giving thought to birth-death.)

What is *janma-maran* (birth-death)? The mana is assailed by the sanskaras of karmas. It unites with the indriyas. It catches and gives up, one *drishya* (that, which is perceived) after another. The mana keeps changing its feelings, going from *bhaava* (feeling of being something) to *bhaavaantara* (another feeling).

The Atma becomes one with the mana and begins to see itself as the mana. The mana does the *chintana* (thinking about; meditation) of the vishays it has known and heard about. When the *abhinive`sha* (identification) becomes intense, the past experiences are forgotten. For any reason, the abhinivesh with the vishays becomes so strong that the Atma does not remember its true form. This is called *mrityu* (death).

This shareer is like a shareer seen in a dream. A shareer that pulsates in the mana is accepted completely as 'I'; and that is *janma* (birth). To forget the past and accept yourself as not having any previous existence – these are called janma and mrityu.

To tell the truth, janma and mrityu are happening every moment. Is the flame of a lamp, the water of a flowing brook, or the fruit hanging on a tree the same as they were yesterday? Change takes place every moment, but there is a false assumption that things are the same.

In the same way, to say and think 'I am this shareer', and 'I am the owner of this shareer' is a false understanding – it is a bhram! People who have got caught in this false understanding are the ones who are wasting their lives.

Therefore, instead of getting trapped in prosperity-misfortune, respect-insult, birth-death, sukha-dukha etc of the shareer, you should experience the actual Satya – the eternal truth that can never be negated.

The giver of sukha-dukha is no other; it is our own bhram that gives sukha-dukha. It is the mana that has created enemies and friends. You should do *vichaara* (give serious thought; reflect) and catch hold of the *gati* (movement) of the mana, and attach the mana to the Paramatma. This is the total purpose of all sadhans.

If the mana refuses to listen to you, you can use any of the several methods available to convince it. For example, you can use the vivek of Sankhya. Cultivate the viewpoint that birth, and the natural cause of everything, is the *kaarana-prakriti* (Prakriti is the Ishwara's power of Creation. *Kaarana* means cause). Everything that is created is the effect

– the *kaarya*. Cultivate the viewpoint that all karya merges into its karana, Prakriti. You should use both these thoughts to understand that the active prapanch of name and form is all in the one Paramatma. Then, the false understanding that differences are real, will be removed.

When this jeeva frees itself from the attributes that come into, and go out of, the antahkarana, the feeling of being a jeeva is dispelled. Then, the person experiences, 'I am not a jeeva; I am the Brahman incarnate.'

Supreme kalyan through the Advaita-drishti.

(Advaita means non-dual. Advaita-drishti means the viewpoint that the Atma in all is one, and not separate from the Brahman that is the substratum of all that exists. Kalyan means spiritual good fortune; liberation.)

The nature, thinking, pleasure, and movements of all the beings in this interactive world of name, form and action, are separate. The fundamental Tattva of all, however, is one, whether the objects are *che`tana* (having consciousness) or *jada* (inert). So, you should neither praise nor criticize anyone. Anyone who gets caught up in praise and criticism gets alienated from the *paramaartha* – the highest spiritual Truth – meaning, the Satya, because of his involvement with an *asatya padaartha* (a substance that is not the Satya.)

Dvaita – duality – is an *avastu* (not the Atma). How much is good, and how much is bad in things that are fleeting? That, which is a subject of speech or the mana, is not the Tattva. Anything that is separate from the Atma is *mithyaa.* It is a relative truth, like a wave that rises in the sea for a few seconds. The Atma is everything.

There is nothing apart from the Atma that has a separate existence. The jeeva is not separate from the Atma. Therefore, the Atma is everything. No such thing as a jeeva has any existence that is separate from the Brahman.

A jeeva is a kind of *abhimaana* (pride of being an individual). The *praana* (life-spirit; breath that gives life) of life is the Para-Brahman. The sword of Gnan, sharpened by *upaasanaa* (loving worship of Bhagwan) should be used to cut away the false understanding of multiplicity. That, which did not exist before, and will not exist in future, does not exist in the present either. All this is mere *vaachaarambhana* (play of words; conjecture).

An object that gets *sattaa-sfoorti* (existence-pulsation; energy) from some source is the same substance as its source. It is not separate. That means, neither the Atma, nor the *jagata* (world) is separate from the Brahman. From the viewpoint of the *mukhya* (principal) *saamaanaadhikarana* (level of the group) the Atma is the Brahman. From the viewpoint of *baadha* (negating) samanadhikaran, the jagat is the Brahman.

Beyond the vyakta-avyakta.

(Vyakta means that which is manifested, which is apparent and evident. Avyakta means that which has not manifested, which is not revealed to the sense organs or instruments.)

The root of a *vyakti* (individual person) is avyakta. A vyakti is *pratyaksha* – he can be experienced by the senses.

The avyakta is either *kalpita* (imagined) or *anumaanika* (estimated; a conjecture). Avyakta means *adrishya* – invisible; something that cannot

be perceived by the senses. It may be imagined or assumed, but it cannot be separate from the self-effulgent *adhishthaana* (substratum) that reveals it. Therefore, the vivek of the guna-dosha of a person is a separate thing.

The agitated or tranquil state of the vastu (the object that is the Atma) is a matter of vyavhar. It does not affect the fundamental Tattva in any way. The Tattva always remains in its pristine state. Just as clouds come and go without affecting the sun, the *adhyastha* (superimposed) cause and effect of this prapanch does not, in any way, affect the Paramartha swarup – the essence of the Brahman-Tattva – that is the *pratyak-chaitanya* (consciousness within the individual).

It is necessary to refute both the vyakta and the avyakta to obtain the experience of the Tattva, that the life of an individual remains *nirdosha* (unsullied by any factor; innocent of any wrong), and *asanga* (unattached to worldly matters), is another matter. Bhagwan's Bhakti – loving devotion for Bhagwan – reveals how free of faults a person's life becomes.

There is no need to give attention to the *vyaktitva* (individuality; personality) when doing Tattva-chintan. If individuality is perceived, let it be perceived. It is like a dream. It is not an obstacle in Tattvagnan.

Tattvagnan.

Tattvagnan does not create any substance like *amrita* (elixir that gives immortality; ambrosia); it only gives the experience of the *sad-vastu* – the object that is Sat; the Atma, that already exists. It is like the rising of the sun that dispels darkness, without creating anything new.

This Atma is *svayama-prakaasha* – it is self-effulgent, needing no other light for it to be seen. It is *aprame`ya* – it cannot be established by measuring or demonstrating. It is *adviteeya* – non-dual – and it is Satya. It is the Brahman! To see separateness in it is an illusion.

The distinctive feature of Bhakti.

Throughout the Bhagwat, but specially in the eleventh canto, an uninterrupted stream of Bhakti is accompanied with Tattvagnan. This is a unique feature of the Bhagwat. Books that deal with one topic are called 'Prakaran Granth'. The Bhagwat, however, contains the quintessence of all the Shastras (books on ancient Indian wisdom), Dharma, Yoga, and Bhakti.

Bhakti has a special benefit. On the one hand it frees the antahkarana from the sansara-vasana. On the other hand it gradually wears thin the covering that hides the *tat-padaartha.* ('Tat' means, 'That, the Brahman'. Padartha means substance. Tat-Padartha means: That, which is the Brahman.) The swarup of the one you worship becomes clear. Bhakti also refines the jeeva who is an *ansha* – a part – of one who is worshipped.

Just as a noble lady does *se`vaa* (serves) of her husband, gives him advise, and ensures his comfort; and she also nourishes and teaches her children, making them happy, Mother Bhakti stays between her husband, Bhagwan, and her children, the bhaktas, and benefits both.

Bhakti cleanses the dirt of *vaasanaa* (avid desires) that are in the antahkarana of the jeeva, and purifies him. She helps the jeeva to see the unseen form of the Ishwara, and get a glimpse of Him.

No son can know his father without the mother's compassion. The mother is the intermediary between the father and the son. Therefore,

the usefulness of Bhakti is the purification of the antahkarana that is turned outwards, and the removal of the agnan inside it. Bhakti also gives the *bodha* (comprehensive understanding) of the oneness of the Brahman and the Atma.

The eleventh canto even states, 'Neither Sankhya, nor Yoga, nor *tyaaga* (giving up; renouncing), nor *tapasyaa* (severe asceticism) have as much power to obtain Me as Bhakti has.'

This unparalleled greatness of Bhakti is generally seen everywhere. The Bhagwat describes all the methods of Bhakti, like dhyana, *poojaa* (ritual worship), *naama-japa* (chanting Bhagwan's name), *vrata* (self imposed austerities), building Mandirs, etc.

Bhakti is the *bhagavad-aakaara vritti* (the mental inclination for the form of Bhagwan) that is full to the brim with all the different kinds of *rasa* (sweet emotion). The distinctive factor in Bhakti is that it is not only the form of vrata, japa and puja; the quintessence of Bhakti is to have *bhagavat-bhaava* (the feeling that this is Bhagwan) for all. This is written in all the cantos of the Bhagwat in varying length. It is there in the Kapil Upadesh. In the episode of Prahlad, it is stated emphatically that the main form of Bhakti is to get the *darshana* (vision; to see) of Bhagwan in all.

It is because of this that the Bhagwat-Dharma says that everything that is done for pleasing Bhagwan is called Bhakti! Bhagwan is in all, every action is Bhakti, and this can be done by anyone and everyone. Everybody is an *adhikaaree* (eligible; qualified). Every action is a *saadhana* (method for spiritual progress), and we all belong to Bhagwan. Therefore, there is no *pratyavaaya* (inverse reaction due to some mistake), *pramaada* (neglect; forgetfulness), or obstacle in the Bhagwat-

Dharma. There are no conditions of Gnan-agnan. Every being is a Mandir. Bhagwan is in the form of everybody's Atma, and there is bhagavad-bhava for all.

This unique method of worship is accepted in the Bhagwat. It is also the mother of vairagya and Gnan, and it is this that gives shanti. The *pre`ma-lakshanaa bhakti* (the feeling of being Bhagwan's lover) is also described in this. The gopis are gives as examples of the prema-lakshana Bhakti, with the highest respect. Their prema is of the loftiest level.

The conclusion of the teaching.

Ultimately, Uddhava asked for an easier path. Bhagwan indicated that the Bhagavat-Dharma was the easiest path for obtaining Him.

In this, the main point is to see the Paramatma in all beings, outside and inside, without any covering that hides Him. It is this that is the Atma.

The sky is not big or small. A Brahmin, a butcher, a thief, a bhakta of Brahmins, the sun, a spark of fire, a man who does violence, a man who adheres to non-violence – the greatest Gnan is to see the Paramatma in all. By having bhagavad-bhava for all, doshas like rivalry, fault-finding, disdaining, arrogance, etc are all removed.

If people laugh, let them! Let go of *de`ha-drishti* (seeing yourself and others as separate individuals), and reticence. Bow down to all. You should not see whether it is a cow or a donkey – it is Bhagwan who is present in all beings. Do everything with the thought of pleasing Bhagwan, and it becomes a cause for obtaining Him.

The upadesh was concluded. Uddhava obtained *sarvaatmabhaava* (the feeling that all are his own Atma). He became fit to wander anywhere in

the world, in spite of Bhagwan's absence, as far as the indriyas were concerned.

The Yadav Brahman.

Shri Krishna and the other Yaduvanshis descended on to this earth as an Avatar, in order to remove the burden on the Prithivi (Mother earth). When this purpose was achieved, we get the bodha of the *nivritti* (withdrawing) of both the *shodhaka* (purifying factor)and *bodhaka* (giver of proper understanding). In the same way, the Yaduvanshis gave up their gross physical forms by being the mutual cause of their destruction. Shri Krishna gave up His *naatya* (role in the drama) form.

Shri Krishna is the Brahman. The divisions of bandhan and mukti do not exist in Him. The Tattva is unaffected by a change of form, or giving up the form.

The eleventh canto is the canto of Mukti. The sadhan for the Mukti of the jeeva is given in these five chapters. The sadhan for Mukti from the substances of Prakriti are given in twenty four chapters, and the Mukti of the Yaduvanshis – the Yadu-Brahman – is given in two chapters.

Akhandananda Saraswati.

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Preamble.

In the Shrimad Bhagwat, the Shrimad Bhagwat has been called shruti-saara, meaning the quintessence of the Vedas. It is the essence of all the Vedas and Vedanta, meaning, the Upanishads that give the science of the Vedic principle.

Yah svaanubhaavamakhila
shrutisaarame`kamadhyaatmadeepamatitiiteershataam tamoandham,

sansaarinaam karunayaaha puraanaguhyam tam
vyaasasoonumupayaami gurum muneenaam.

(1. 2. 3)

'I take the sharana (refuge) of Shri Shukadevji Maharaj, who is the Guru of the Munis (Sages) and great Mahatmas. He has lit a lamp of aadhyaatma (metaphysics; spiritual knowledge) that enables us to experience the oneness of the Atma and the Brahman.

For those who want to cross over this dense darkness of ignorance, this is light! This lamp has been lit by Shukadevji, out of compassion for the beings of this world. I bow down to Shukadevji Maharaj.'

Look, when starting any saadhanaa(effort for spiritual progress) it is necessary to remember the Guru. Namaskaara (bowing down) to the Guru, bowing down to the Param Guru – the Guru's Guru, to the paraatpara Guru the Guru of the Guru's Guru, and the parame`shthee Guru, meaning Brahmaji. That means, bowing down to four generations of the Guru. If the saadhana (method used for spiritual progress) is done without bowing down to the Guru, the dosha (fault; offence) of ingratitude comes into the person doing sadhana.

Gnan is obtained from some source or another. If anyone says, 'I thought of it myself; it arose in my mind,' then the purpose of the sadhan is lost. The purpose of sadhan is to destroy abhimaana (pride), but abhiman increases when a person takes the credit of the Gnan he has acquired. This is why the daily saadhan-bhajana (using some sadhan – meditating lovingly on Bhagwan) is commenced after remembering the Sadguru. This is the tradition of the Shastras. The Shrimad Bhagwat starts with the smarana (remembering; thinking of) Shukadevji Maharaj.

We will discuss the pratipaadya vishaya (subject to be expounded). Pratipadya vishay means, the purport of what is explained in the Shrimad Bhagwat. A grantha (book; treatise) does not manifest its fruit in the hriday of the shrotaa (earnest listener) unless Gnan about four things is given. It is not that you pick up a grantha and start to read it on your own, and grasp it fully!

Who was this grantha written for? Was it for a child, a youth, an aged person, or raagee (one who has worldly attachments), or a vairaagee (one who is detached from worldly matters)? If something is said, who is it said for? Bring this point to your mind first, otherwise you won't understand anything.

Now, what should the person be like, for whom this discourse is spoken? The answer is that he should have the ability, as well as the desire to understand the subject matter. If the ability is there, but there is no inclination to understand, he will not understand. Nor will he understand if he has the inclination to understand but lacks the capacity!

Furthermore, the person should not be forbidden to study the subject. He should know whether it is a grantha on Ayur Veda, or Vedanta Shastra.

You see, the vyaakhyaana (discourse; commentary) that people listen to are given from different viewpoints. Some people give the discourse form the viewpoint of Yoga, and some form the viewpoint of Bhakti. Narayana! You should have the knowledge of the department of the subject. Someone will tell you, 'The Atma is the akartaa (not the karta; not the doer). It is the saakshee (an impartial witness). It does not do anything.' Someone will tell you, 'The Atma is a Brahmin. You should do this Dharma, and that Dharma.' You will be caught in confusion, won't you? Will you talk on the basis of a Brahmin or of a sakshi?

So, these prasthaana (systems) are separate. It is essential to understand the department of the subject. Then, you should understand the purpose of your listening to, or talking about it. You should understand what you will achieve by listening to, or discussing the subject.

So, who is the adhikaaree (qualified or eligible person), what is the subject of the grantha, what is the purpose of listening to it or discussing it, and does the grantha indeed describe the subject you are interested in? The purport of the Shastras is known by getting knowledge about these four fundamental points.

Everything is not meant for everybody. Someone tells you to do yogaabhyaasa (the practice of Yogic exercises), and you start practicing Yoga. Somebody tells you to do poojaa (ritual worship of an image of Bhagwan), and you start to do puja. Someone tells you to do homa (offer oblations into the sacred fire while chanting appropriate mantras), and you start to do homa. Somebody tells you to study Vedanta, and you begin to study Vedanta. My brother, understand what you will achieve by which activity.

This is called ‘anubaandha chatushtaya’ – these four anubandha (connections) are attached to every discourse.

The Shastra calls these four anubandhas yogyataa (capacity), aakaankshaa (desire), vishaya (the subject; topic), and prayojana (purpose).

Now come, I will tell you about the Bhagwat. Bhaagavata means Bhagwan’s leelaa – His play; His frolics; His charitra – His character and behavior, and it also means a bhakta of Bhagwan.

Bhaagavatah idam bhaavatam bhagavachchharitram – whoever belongs to Bhagwan is called a bhagavat.

The Bhagwat gives five kinds of descriptions of Bhagwan. The name of the para (beyond) is the description of the one who is beyond the scope of the mana (emotional mind) and vaanee (speech; verbal expression). There is a lot of bhrama (false understanding) even in this.

Ask a number of people, ‘What is the Ishwara?’ They will say, ‘This is not something that can be explained.’ That means, they don’t really know the answer so they say that the Ishwara is beyond verbal description. They say this to hide their foolishness!

The things to be spoken about and listened to, are gossip about daughters-in-law and daughters of other people, about the virtues and faults of others. Oh! Will your tongue become soiled if you bring the Ishwara on it? Oh, talk about the Ishwara is for making your tongue pavitra (pure, according to the Shastras). So, don’t say that the Ishwara is not something to be spoken about or worth listening. Speak as much about Him as you can, and listen to talk about Him as much as is possible for you.

Furthermore, think about Him as much as possible. When the thinking begins to stop, then say, 'He is beyond even thought.'

This is called the para-Tattva. In this, the bhram is that people believe that the Paramatma is beyond the earth, beyond water, beyond air, and beyond space. If you think this you will go into darkness. It is clear that you have no Guru. Your agnaaana (lack of Gnan; ignorance about the Atma being the non-dual Brahman that is the substratum of all that exists) will not be removed.

Even to understand pare` (beyond) you have to obtain the right understanding. This is a book and this is a watch. Your eye is pare from these, meaning, the eye is superior to these because it sees the objects. And, your mana is even more pare than your eye. Desire rises in the mana. And, the buddhi (intellect) is more pare than the mana, because the wish to catch – or let go – of something can happen only if you have the gnaana (knowledge) about the object.

Furthermore, gnan about some vishaya (object of the senses) – that is one point. The second point is that this gnan creates abhiman. However, the knowledge that neither creates abhiman nor sees the vishays as 'this', is shuddha (pure) Gnan (spiritual knowledge). It is the svaroopa (essence; true form) of the Atma, and this Atma is the form of the Brahman. The Bhagwat gives us the bodha (comprehensive understanding) of this para-Tattva.

Understand the second form of the Paramatma this way – there is a Raja, resting in His private apartments in the Palace. He is happy and tranquil. From there He goes to the Durbar (Court). His public form is seen there. He is seen deciding about fortifications, and other planning. He tells Brahma to make to srishti (create the world). He tells Narayana – who

stays in the ksheera-saagara (milky ocean) – to provide milk to all. He tells Shankarji to do pralaya (Dissolution). The Vayu Devta (presiding deity of the wind), Angi Devta (presiding deity of fire), Surya Devta (the sun), Chandrama Devta (the moon), and other Devtas are allotted their duties. This is called vyooha (arrangement). This is the Ishwara's second form.

Now, what is His third form?

He manifests as an Avatar, sometimes in the form of a manushya (human), animal, bird, etc. This is called vibhava (abundance). In spite of staying in this sansara, He is separate from it. He took the form of a sooara (boar), but was not a boar. He took the form of a matsya (fish), but was not a fish. The Parameshwara-Tattva is not affected by the form. This shows His asangata – His total lack of attachment – and nirle`pataa – His remaining untainted.

Now, there is an anataryaamee (inner controller) form of Bhagwan. This, too, is described in the Bhagwat. What is this form? He is present everywhere, but nobody can recognize Him.

For example, Maharaj is in His private rooms where He relaxes. He is alone there; even the Rani is not there. And, there is Maharaj's Durbari form, where He discusses with His ministers, how the sansaara (world) should be managed. And, to hide in all beings, watching what is happening, where, is the Ishwara's antaryami roopa (form). Rajas have a gupta (secret) roop, you know! They disguise themselves and mingle with the public to see what's going on in the Kingdom.

The Ishwara's fourth roop is that of a mrigyaa (hunter). Maharaj goes hunting sometimes. He hunts and kills Hiranyaksha, Hiranyakashipu,

Ravana, Shishupal, Dantavaktra and others Asuras (people with Demonic tendencies).

There is even a fifth roop! There are His mansions, like Vrindavan, Dwarka, Naimisharanya, Kashi, Ayodhya, etc. Just as people go to Nainital or Musoorie for a holiday, the Ishwara also leaves His Palace and goes to these places for some days. This is His archaa (image to be worshipped) form. These are places where Bhagwan's puja can be done. He comes there in many forms, like the Shaligram (a round stone worshipped as Bhagwan Vishnu) or Narmadeshwara (a stone worshipped as Bhagwan Shiva), or any other moorti (image). He stays in everybody's house, in the puja room, to protect them, and support their mana. These are also described in the Bhagwat.

Thus, para-Tattva, vyuha-Tattva, antaryami-Tattva, vibhav-Tattva, and archa-Tattva – all five forms are described in the Bhagwat. It is a difference of the angle of the camera, not of the object. It is called the drishti-kona (the angle of viewing something; the viewpoint). As long as you sit in the sansara and see, you need the Ishwara in your home as well. You also need Him outside, in the teertha (holy places; places of pilgrimage). You need Him to come and go, and you need the Ishwara who does vichaara (gives serious thought). Furthermore, you need Him to be different from all others.

When we sit in this sansara and think about the Ishwara, we should be able to obtain Him everywhere – this is the arrangement the Ishwara should make. We should be able to telephone Him from wherever we are, and communicate our difficulties, joys and pleasures. We should be able to invite Him to the wedding of our son – this is the kind of Ishwara we need.

The Upanishads mainly describe the Ishwara's para-Tattva. There are a few isolated descriptions of His antaryami-Tattva, vyuh-Tattva, and vibhav-Tattva. Now, come; let us enter the eleventh canto of the Shrimad Bhagwat that contains the quintessence of the Upanishads.

There are a total thirty one chapters in the eleventh canto. The first five are about the five sadhans for Mukti, because avidya has five knots, and these are the five sadhans for unraveling these five knots. The most solid and sturdy knot of avidya is abhinive`sha – identification with the body. Abhinivesh means jidda – stubborn insistence. You don't understand anything – neither the jeeva nor the Ishwara, nor the jagat (world). There is nothing in this world that you have a proper understanding about, but your insistence is such that you think you are cleverer than the Ishwara! You find fault in what the Ishwara does.

Thus, people have fallen into a sack, become imprisoned in a room, and are tied so fast to this sansara that they can't get free. There is no flexibility in their jeevana (life).

A weaker knot is dve`sha (aversion; hatred) you have for others. Your heart begins to burn at the very sight, sound, or thought of someone. Dvesha means the fire in the hriday.

Jvalanaatmaka chittavrittivishe`shah dve`shah. Dvesha is the vritti (mental inclination) that makes the heart burn. As mentioned earlier, dvesha is like fire. It first burns its host and then whatever it touches.

An even weaker vritti is raaga (worldly attachment). In raaga you get colored in the other's color. The feeling of aatma-kalyaana (liberating the Atma from its identification with the body) is destroyed. The person does

not even think about the good of all – he thinks only about the good of the person he has raaga for.

Asmitaa (ego) is an even subtler vritti. Asmita means, our aham ('I'; ego). If even a friend strikes a blow at the Aham, it fills a man with anger. Oh, my brother, if even the Ishwara strikes a blow at the ego, people give Him abuses! They don't think, 'Bhagwan has done this to show me how much ego I have!'

The greatest knot of avidya, however, if naasamajhee – wrong understanding. Nasamahji makes us think that have become free of ahankaara (pride; ego), and that we don't have any dvesha for anyone.

Thus, the first five chapters are for opening up the five knots of avidya. After that, twenty four chapters are for becoming free of the bondage of the twenty four Tattvas of Prakriti. Dharma and Bhakti are described in them as well. And, two chapters describe Bhagwan's giving up His role as the Krishna Avatar; His Mukti from this role.

The Paramatma had also assumed the form of the Yaduvanshis. It was a drama. The last two chapters describe giving up that role. This is the analysis of the thirty one chapters of eleventh canto, called the 'Mukti Skandha'.

Mukti Skandha

The eleventh Canto of the Shrimad Bhagwat

By Swami Akhandananda Saraswati

Part II

Chapter eleven.

- Bhagwan's reply: The swarup of bandhan and Moksha.

Shreebhagavaanuvaacha

Baddho mukta iti vyaakhyaa gunato me` na vastutah,

gunasya maayaamoolatvaanna me` moksho na bandhanam.

Shokamohau sukham dukham de`haapattishcha maayayaa,

svapno yathaaaatmanah khyaatih sansritrna tu vaastavee.

(11. 11. 1-2)

Bhagwan Shri Krishna said, 'Look, My brother, the conflict you perceive between bandhan and Moksha is because of seeing the vastu. Are the bandhan and Moksha in the vastu, or are they in the false perception – a bhranti? *Baddho mukta iti vyaakhyaa gunato me` na vastutah.'*

When we see the gunas – meaning, the antahkarana, indriyas, and vishays – in vyavhar, we see who is trapped in them, believing them to be his 'I'.

'A person who identifies with them is called baddha, and a person who has detached himself from them is called Mukta. Thus, bandhan and Mukti are both in the state of the srishti – meaning, in vyavhar. The

vyavhar of the bandhan or Mukti depends on whether the person identifies with his antahkarana or not. *Me` na vastutah* – the fact is, there is no vyavhar of bandhan and Mukti in My swarup.'

There is neither bandhan nor Mukti in the Brahman; the Brahman remains as it is. There is neither bandhan nor Mukti in the Atma; the Atma remains as it is.

In social interaction we observe that this man is trapped in his deha and antahkarana, or in a Samadhi – this is also being trapped in the antahkarana. Or, he is trapped in Sattva guna, or Tama guna, or in raaga-dvesha, or is drowsy and deluded. Someone is trapped in bhoga, someone in karmas – then, who is trapped and who is free is judged by the viewpoint of vyavhar.

When a person gets the darshan of the Paramartha Tattva, the shuddha-buddha-mukta substance of the vastu – the Atma – cannot be defined by the same token.

Therefore, *gunasya maayaamoolatvanna me` moksho na bandhanam.* And, these indriyas, bhoga, and the antahkaranas; and the sthoola, sookshma, and karana shareers – what are they like?

Maayaamoolatvaat – they are Maya, meaning, they are mere perceptions in the Paramatma. Therefore, My shuddha swarup has neither bandhan nor Moksha.'

Shri Gaudapadacharyaji Maharaj has interpreted this shloka in His 'Karika'. He says:

Na nirodho na chotpatti na baddho na cha saadhakah,

na mumukshurna cha vai muktah itye`shaa paramaarthatah.

There is no pralay, no srishti, no baddha, and no sadhak, no mumukshu, and no Mukta; these differences do not exist in the Paramartha-dasha, which is the state of the highest spiritual Gnan. All these differences exist only in the perceived srishti, not in the unborn Paramatma.

Bhagwan Shri Krishna says, '*iti me` vyaakhyaa* – this is My experience.

The Veda Shastras say that only one, akhand, Paramatma exists. "*Sarvam khalvidam brahma". "Sadheedam sarvam". "Chid heedam sarvam". "Brahmaive`dam vishvamidam varishtham".* This is My swarup, which is experienced. It has no scope for dvaita – there is no scope for the duality of bandhan and Moksha.'

This is how Bhagwan described how the karana, sookshma, and sthoola shareers are all created by Maya. Therefore, the sukha-dukha that come into our life as the fruits of our past actions is because of believing the Maya to be the Satya.

Shokamohau sukham dukham de`haapattishcha maayayaa.

A person feels regret when he is attached to the bhoot – to the past, which is like a ghost. Nobody feels regret unless he thinks about the past.

From where did the bhoot get thrown in?

Observe yourself. When you weep, is it for something in the past or for something in the future? Oh my brother! Laments are always for things that happened in the past. If you sit clutching some past event to your heart, your heart, too, has got a bhoot, and that is when you feel shoka. And, when are you attached to moha?

It is when you are attached to the present – 'this object should always stay with me.'

And, when are you attached to bhaya?

It is when the future – the *bhavishya* – gets attached to you. You feel afraid of things that may happen in future. A thief is caught by fear in case he is caught, or the Police may be on his track.

So, the shoka and moha getting attached, the sukha-dukha, and the bodies being born – are all Maya.

'Svapno yathaaaatmanah khyaatih' – it is our mana that comes as a dream we see when we sleep. The shoka, moha, sukha, dukha, etc, and the births are a dream created by our own mana. A person gets convinced that a bhoot has got attached to him, but there is no such thing.

Look, a gentleman was convinced that a bhoot had got attached to him. He was not attached to a bhoot; he was attached to a notion. The notion was so strong that he saw a bhoot repeatedly in his dreams. Had he dismissed it as a useless thought – that it was nothing but a play of the mana that comes and goes – he would not have suffered.

A dream is an exposed form of the mana. There is no substance in a dream – no Ishta, no friend, no bhoot, no preta, no mrityu and no viyoga.

Then what is there?

It is all a play of the mana.

In the same way, all that is happening in the jagrita avasthaa, when you are wide awake, is *`aatmanah khyaatih'* – the glory of the Atma. When a rope is mistaken for a snake, the snake is the khyati of the rope. Similarly, it is the mana that is manifested in all the forms we see in the world. *'Sansritirna tu vaastavee'* – the sansara is not real. It is not related to the

tattva, it is related to the mana. Sukha-dukha do not exist in the primary substance; they are etched on the substratum by the mana. They are like scenes seen if a cinema. There is nothing on the screen. What you see is a play of light and shadow thrown from a projector. The picture of the world that is already filled in your mana is seen on the screen of vyavhar. The fact is that sukha-dukha are not real. When the pictures fill your Gnan, that Gnan is called your mana, and the pictures fall on the screen of this world. They seem to be real, like the scenes of a cinema. The shoka, moha, dukha, bhaya, etc are a film that the mana is filled with. Nothing is actually happening in the sansara.

There is a word in the Vedas – *'bilma'.* The nirukta – which defines the etymology of Sanskrit words in Vedic compositions – gives the meaning of *bilma* as something that is not actually present on the screen, but is artificially shown to be there.

Vidyaavidye` mama tanoo viddhyuddhava shareerinaam,

mokshabandhakaree aadye` maayayaa me` vinirmite`.

(11. 11. 3)

So, the difference between bandh and Moksha does not exist in the vastu, because the atyantabhava – the absolute non-existence – of the feeling of bandhan and Moksha stays in the vastu. That means, the vastu is the adhishthana of the absolute non-existence of both the feelings of being bound and also being free. Thus, there is neither bandhan nor Moksha in the Brahman.

And, when bandh and Moksha are perceived in the Atma, they are mithya, because they are rivals of the substratum, since an absence of nishtha that anything perceived where it does not exist, is false.

Finally, there is no bandhan and no Moksha in the anant Paramatma, the Ishwara, the Atmadev; but they are perceived, and therefore, they are false. However, as long as we are in vyavhar – as long as we live and interact in this world – we have to separate the people who are trapped in their own upadhi, and the ones that are not.

For instance, if a Raja was to be described, you can say that he is controlled by his Diwan, his Prime Minister. He does what his Diwan tells him to do. Some Rajas are controlled by the Rani. The Diwan and the Rani are both an upadhi. Similarly, this Kingdom of the seven parts of the power of a Raja is an upadhi, by which a manushya is ruled.

One Sadhu wanted a Raja to do something. He was told that the Raja was adamant about this and would never agree to do what the Sadhu wanted. The Sadhu found out that the Raja had a lady love. He sent word to the lady, asking her to help. The lady received the Sadhu's appeal. 'What is impossible about this?' she said. 'I will tell Maharaj to get it done today itself.' The task was done.

Thus, a person who is snared by some other person is induced by that person to do things that are wrong. So, when this Parabrahm Paramatma stays with the upadhi of the antahkarana, of ahankara, of being a Brahmin or a Kshatriya, etc he behaves according to the upadhi. When the upadhi says, 'I am bound', he also feels he is bound. Therefore, this bandhan and Moksha are due to the relationship of the Atma with the upadhi.

Bhagwan says, 'these jeevas, who are in the sansara, get bandhan and Moksha because of two of My shaktis – vidya, meaning knowledge about My swarup, and avidya, meaning ignorance about My swarup. A person who has obtained Brahmagnan has got vidya; he will experience Moksha.

Moksha that is established by Gnan is not created; it is already there, as the swarup of the Atma. It is experienced by everyone who gets Brahmagnan.

The bandhan caused by agnan is not real. The person gets a bhram of being bound.

There is a story about a potter who took his donkeys to the jungle every morning. He would fetter their forelegs with a rope, to stop them from straying, have his food and sleep for a while. Then he would dig the clay for making his pots, load the donkeys, and return home. One day he found he was short of one rope. He stood there wondering what to do. The donkey would run away if it was not tied, and he could not do any work if he had to hold on to the donkey.

A passing Mahatma saw him and asked why he looked so worried. The potter explained his quandary. 'I need one piece of rope to fetter this donkey, otherwise he will run away. What am I to do? There is no way I can get a piece of rope here, in the jungle.'

'So what if there is no rope?' said the Mahatma. 'Just as you tie it with a rope every day, pretend that you are tying it. It is a donkey, it will believe itself to be tied, and stay in its place.' The potter did so, and the donkey remained standing patiently.

When it was time to go back home, the potter released the fetters of the other donkeys, and started to drive them on their way, but this donkey refused to budge. It stood there, resisting all the potter's efforts to make it move. The potter was in a quandary once again. Just then the same Mahatma passed by. Seeing him the potter said, 'Maharaj, I did what you

said and all was well. But now, this donkey just won't move! What am I to do?'

The Mahatma smiled. 'Did you untie his legs?' he asked.

'No, because I had not tied them. I only pretended to tie them, as you suggested.'

'The donkey believes it is still tied. Just as you pretended to tie it, pretend to untie it, and it will start moving.' As soon as the potter did this, the donkey began to move.

Thus, Maharaj, just as there is a false bandhan, there is a false Mukti. Therefore, vidya is needed to remove the bhranti of being bound. Vidya and avidya are both anaadi – they have existed since time immemorial. Bhagwan says they are created by His Maya. The avidya that creates the bandhan is not real; not is the vidya that gives Moksha.

E`kasyaiva mamaanshasya jeevasyaiva mahaamate`,

bandhoasyaavidyaayaanaadirvidyayaa cha tathe`tarah.

(11. 11. 4)

So, after pointing out the *shareeradhaaree* – the jeeva in a shareer – Bhagwan defined them through the difference of their vishays. Now, He cuts away the bhranti, and establishes the arrangement of bandhan and Moksha.

The question comes up: in that case, are there many jeevas? The answer to that is, 'No. From the viewpoint of the Atma even jeevas are not multiple. *E`kasyaiva jeevasya* – there is only one jeeva.'

Who is he?

'Mamaanshasya – he is My ansha.'

Ansha means, *ansha ivaanshah*–how will the ansha of chetan be?

An ansha of the jada is something that is cut off from some object. When there are two separate pieces of an object in the same place, or in different times, or in different forms – then there is an ansha.

The ansha in chetan, however, is only *gnaanaatmaka* – it is only Gnan. It is not shuddha gnanatmaka; it is ashuddha gnanatmaka. And so, in spite of being the Paramatma's swarup, it is an ansha – a part – since there is a feeling of being separate from the Paramatma.

Therefore, this anaadi bandhan is because of this anaadi avidya; and the person gets Mukti because of vidya.

- The difference in 'katham varteta' (the behavior).

Atha baddhasya muktasya vailakshanyam vadaami te`,

viruddhadharminostaata sthitayore`kadharmini.

(11. 11. 5)

Bhagwan Shri Krishna said, 'Uddhavaji, now I will tell you about the difference in the lakshan of the baddha and the mukta, how you can tell whether a person is trapped or whether he is free.'

Bhagwan is answering Uddhavaji's question about the difference in the vyavhar of the baddha and the Mukta.

Look, there are two kinds of Muktas. One is the form of the Ishwara, and the other is the form of the jeeva. *'Viruddhadharminostaata sthitayore`kadharmini.'* The jeeva is baddha at first, because of agnan.

The Dharma of both conflict with each other, but *'e`ka dharmini sthitayoh'* – but, both abide in the same shareer and the same antahkarana. The jeeva is the *niyamya* – the ruled, and the Ishwara is the *niyantaa* – the ruler.

The bhaktas believe that their Ishwara never leaves their hriday, or stays anywhere else. 'The Ishwara stays only in my hriday as the antaryami, as the Brahman. I don't see Him when I look outside. The fact is, He is sakara in my hriday, so I can see Him. There is one Vaikuntha – or Goloka – in my hriday, too, you know!'

However, what people do is to look at the objects of the outside world, so they don't get a darshan of the Vaikuntha – or Goloka – within. They don't get Bhagwan's sakshatkara. When a bhakta begins to get darshan within, he sees only Bhagwan and nothing but Bhagwan. When you go into the inner Vaikuntha you can take it that you have found the doorway of the *samashti* (collective) Goloka – or Vaikuntha – the entry to the real swarup of the Paramatma is also open for you.

This is why bhaktas don't believe Bhagwan to be *apraapta* (not obtained). Shri Ramanujacharya, Shri Madhvacharya, Shri Nimbarkacharya, Shri Vallabhacharya, and Shri Shankaracharya – none of them believe Bhagwan to be unattainable, in some remote realm. The Ishwara is here we are.

The Ishwara is Mukta and the jeeva is baddha. This is amazing! Both are of the same group, in the same place, and yet one is Mukta and the other is baddha!

Suparnaave`tau sadrishau sakhaayau yadrichchhaitau kritaneedau cha vrikshe`,

e`kastayoh khaadati pippalaannamanyo nirannoapi bale`na bhooyaan.

(11. 11. 6)

You see, *'e`kau suparnau'* – both are chetan, of the same group; both are pakshi. *'E`tau sadrishau'* – they are alike because both are illuminators – they both give prakash, they show things. *'Sakhaayau'* – there is a strong bond of friendship between them. This is why they stay together.

And, *'yadrichchhayaa'* – meaning, with the anirvachaniya Maya that cannot be defined, they stay in this tree of the shareer.

However, there is one great difference in them.

What is that?

'E`kastayoh khaadati pippalaannan' – one sat in it and began to eat. Meaning, he became a bhokta.

Now, when you begin to have meals with someone, you mingle with them.

And, *'anyo nirannoapi bale`na bhooyaan'* – the Paramatma stays in the shareer, but does not absorb anything. He does not become sukhi-dukhi, paapi-punyatma, etc.

The Ishwara abides in this very shareer, but He does not have avidya. Since He does not have avidya He does not consider the karmas of the shareer to be His karmas. Nor does He consider the bhoga of the shareer to be His bhoga. He is Gnan-swarup, so He does not become the bhokta. Furthermore, *'bale`na bhooyaan'* – He is always Mukta. He stays in the shareer, but He never gets trapped in it.

Aatmaanamanyam cha sa ve`da vidvaa napippalaado na tu pippalaadah,

yoavidyayaa yuksa tu nityabaddho vidyaamayo yah sa tu nityamuktah.

(11. 11. 7)

The Ishwara does not eat or drink; He does not become the karta-bhokta. This Paramatma knows, *'aatmaanam anya ve`da'* – that He is not the shareer. The jeeva, on the other hand, began to take bhoga in the shareer and began to do actions in it.

When you make your servant do things that are wrong, he becomes insolent because he knows that he can go and complain to the Government about your wrong deeds. He knows that you know this, and so, you will not dare to dismiss him. Thus, a man becomes trapped when he uses his servant for wrongdoing of any kind.

Similarly, a person who uses his indriyas for wrong deeds, saying, 'I don't get sukha without seeing this; eating this; touching this' etc making his indriyas his servants to get bhoga, he can neither let go of the indriyas, nor of the bhoga. He is bound. Therefore, the Gnan that he is separate leaves him.

'Yoavidyayaa yuksa tu nityabaddho' – there is no difference between the Ishwara and the jeeva. The one who is bound by avidya is always baddha, and the one who is bound by vidya is always free.

This is how Bhagwan explained the difference between the Mukti and bandhan of the Ishwara and of the jeeva. Now, if some jeeva becomes such that he does not consider himself to be the bhokta or the karta, and he realizes that he is not the deha, and he does not get trapped in the

bhoga of the deha – doesn't identify with the deha – he becomes separate from the deha, just as the Ishwara remains separate from the deha.

Shri Krishna now speaks on the difference between the jeeva and the jeeva.

De`hasthoapi na de`hastho vidvaansvapnaadyathotthitah,

ade`hasthopi de`hasthah kumatih svapnadrigyathaa.

(11. 11. 8)

What is a jeevanmukta purusha like?

There is a jeeva who stays in the shareer, but is not bound by it.

Why isn't he bound by it?

'Vidvaansvapnaadyathotthitah' – it is like person waking up from a dream. In his dream he saw his shareer do *go-daana* – donate a cow to a Brahmin. He understands that the dream shareer gets no punya for this good deed; nor would he get paapa if the dream shareer killed a cow in the dream. It was a scene of the mana that was seen in the dream. He does not consider himself to be the karta-bhokta of his dream shareer.

However, *'ade`hasthopi de`hasthah kumatih svapnadrigyathaa'* – a person who is trapped in a dream is a fool who has not obtained Gnan. In spite of the fact that he is not established in the deha – he is the nitya-shuddha-buddha-mukta Atma – he has the pride of being the deha, and he identifies with the deha's karmas and bhoga in the waking state as well.

Indriyairindriyaarthe`shu gunairapi gune`shu cha,

grihyamaane`shvaham kuryaanna vidvaan yastvavikriyah.

(11. 11. 9)

Therefore, it is explained that although the eating, drinking, living, sleeping, etc of a Gnani and an agnani may be similar – they both have hands, feet, eyes, ears, a tongue, etc – people see only the shareer of both.

Then, what is the difference between them?

They are the same outwardly, and their routine actions are also the same. A Gnani also puts food into his mouth; he doesn't put food into his ear! Don't imagine that a Gnani believes both to be the Brahman, so he may put food into his ear instead of his mouth! A mad man may do this, but such a man is not called a Gnani! So, Narayana, both a Gnani and an agnani have a mana, and they both do vyavhar.

'Indriyairindriyaarthe`shu gunairapi gune`shu cha' – the indriyas absorb the vishays, and the vrittis of the antahkarana also absorb the vishays. It is the vishays absorbing the vishays, meaning, the drishya. Clay merges into clay.

However, the difference between a Gnani and an agnani is that an agnani believes that the karmas and bhoga done by the indriyas are done by him. He believes the karmas and bhoga done by the vrittis of Sattva and other gunas to be his actions and experiences.

A nirvikar vidvaan, however, knows that he is the Brahman, not the shareer. He never attaches the karmas and bhoga of the indriyas to his 'I', because he has no vikar.

The Gita says,

Tattvavittu mahaabaaho gunakarmavibhaaga yoh.

gunaa gune`shu vartante` iti matvaa na sajjate`.

(3. 28)

(O mighty-armed Arjuna! A person who knows the departments of gunas and karmas does not get asakta by them.)

A Gnani knows that the gunas are interacting with gunas.

Indriyaaneendriyaarthe`shu vartanta iti dhaaraye`t,

daivaadheene` shareere`asmingunabhaavye`na karmanaa,

vartamaanoabudhastatra kartaaasmeeti nibadhyate`.

(11. 11. 10)

An agnani, on the other hand, does not know how the work is done in the shareer, how vrittis arise, and how the shareer experiences bhoga. He understands neither the sanskaras, nor the prompting of the gunas.

The shareer is subject to the vrittis of the prarabdha that is created by past karmas. Bhoga comes according to the prarabdha of the individual. And, *'gunabhaavye`na karmanaa'* – karmas are prompted by the three gunas of Sattva, Raja and Tama.

'Vartamaanoabudhastatra kartaaasmeeti nibadhyate`' – when an agnani interacts with the gunas he believes the work done by them to be his.

A man was travelling by train. One man came and kept a large trunk under the seat, saying he would be back in a few minutes. He did not come the whole day. The man looked at the trunk and was tempted to

take it. When the T.C. came on his round to check the tickets, he asked the man whether the trunk belonged to him. The man said, ‘yes, it is mine.’

“Have you paid the freight charges?” asked the T.C.

‘No.’

‘You can pay now.’

The man paid the charges.

When he got off the train, the Police stopped him. ‘Is this your trunk?’

‘Yes, here is the receipt for the freight.’

‘If the trunk is yours, the contents also belong to you?’

’Yes.’

‘Come with me,’ said the Police. When the trunk was opened, there was a corpse inside. ‘No! No! It is not mine!’ said the man. ‘I said it was mine out of greed, when the owner did not come!’ He was arrested by the Police.

When a person accepts as his own, the karmas and bhogas done by another, he gets bandhan. Similarly, this feeling of being the karta and bhokta, and being parichhinna, is a completely separate thing. The Atma in the individual gets trapped in it, thinking it to be his ‘I’, due to agnan.

E`vam viraktah shayane` aasanaatanamajjane`,

darshanasparshanaghraana – bhojanashravanaadishu.

Na tathaa badhyate` vidvaanstatra tatraadayangunaan,

prakritisthoapyasansakto yathaa kham savitaaanilah.

(11. 11. 11-12)

Now, Bhagwan explains that a person whose jeevan has vairagya does not have the feeling of 'I' and 'mine' about these things.

All right, but does he sleep or not?

Yes, he sleeps – *'shayane`.'*

Does he sit or not?

Yes, he sits – *'aasane`'.* And, he moves around – *'atane`'*. *'Majjane`'* – he bathes. His eyes are not blind – *'darshane`'* – he sees everything. *'Sparshane`'* – he touches things. '*Ghraane`'* – he smells things. He can differentiate between the fragrance of jasmine and roses, and a bad smell. He eats his meals, listens to sounds, etc. That means his indriyas are active. He is aware of the world round him.

The Gita says:

Navadvaare` pure` de`hee naiva kurvanna kaarayan.

(5. 13)

(He lives in this city of nine doorways, his shareer, established in his swarup, having renounced all karmas and bhogas.)

Pashyanshrinvansprishanjjighrannashnangachchhansvapanshvasan.

Pralapanvisrijangrihnannunmishannimishanapi,

indriyaaneendriyaarthe`shu vartanta iti dhaarayan.

(5. 8-9)

(A person who knows the Tattva sees, hears, touches, smells, eats, walks, sleeps, breathes, speaks, gives up things, and absorbs things. He opens and shuts his eyes. All his indriyas are active in their spheres. He is aware of this and feels, 'I do nothing.')

The foolish people of this sansara get bound by their karmas and become asakta; but not the Gnanis. *'Tatra tatraadayangunaan'* – their bhoga does not stop. Just as you get work out of your servants and also provide food for them, a Gnani gives the indriyas the bhoga of the vishays. However, *'prakritisthoatyasansakto yathaa kham savitaanilah'* – in spite of being established in his shareer, the Gnani is not at all attached to the shareer, or to bhoga, karmas, and anything else that is related to the shareer, and so, he is not bound by them.

How is that?

'Yathaa kham savitaanilah'– a Gnani is like the akash that pervades everything without getting attached. He is like the surya that sees everything, but is aloof from everything. He is like the vayu that pervades everything, but remains separate from everything. In the same way, a Gnani Mahapurusha is a mukta-purusha – he is in all and yet separate from all.

Vaishaaradye`kshayaasangashitayaa chhinnasanshayah,

pratibuddha iva svapnaannaanaatvadvinivartate`.

(11. 11. 13)

After obtaining a Mahavakya like Tattvamasi, from the Guru, the person examines the *brahmaatmaikya* – the oneness of the Atma and the Brahman – that is its sharpness.

How is it sharp?

'Asanga shitayaa'- it has become sharp because of asangata; because of the non-attachment given by the Mahavakya. *'Chhinasanshayah'* – sanshay (doubt) and bhram are cut away by the Mahavakya. Bhoga, karma, shareer, are not cut away. The person has a shareer, he uses it to do the work he wants, interacts with others, and also does bhoga.

Then, what is it that is cut away?

All the sanshay and bhoga are cut away by a single stroke of the sword of shuddha Tattvagnan. *'Pratibuddha iva svapnaat'* – he has woken up from the dream. *'Naanaatvaat vinivartate`'* – and therefore, he is freed of the prapanch of multiplicity. He is a mukta-purusha. He is in a shareer but he is not bound by it.

Yasya syurveetasankalpaah praane`ndriyamanodhiyaam,

vrittayah sa vinirmuktto de`hasthoapi hi tadgunaih.

(11. 11. 14)

The person stays in the shareer; but the vritti of the prana, which is to eat food, is free of any sankalpa. He has no desire for any particular kind of food. His indriyas, the vrittis of his mana, and he conclusion of his buddhi are also free of any sankalpa.

- The answer to 'katham varteta' – II

Bhagwan Shri Krishna is telling Uddhavaji about the lakshans of a mukta-purusha.

All this is the sadhan for a mumukshu. The first question is whether a mukta-purusha person has no vishays, indriyas, deha, mana, etc and is totally shoonya-akara – the form of emptiness – nirakara, and nirvikar.

Well, my brother, there can be no such person in the world! It can be only an imagined object. There will be no direct experience.

All right then, is it possible that the sansara remains and the person gets Mukti while still being able to experience all the objects of the senses with indriyas that are active, and he continues his normal vyavhar?

Isn't the Ishwara mukta in the same way? The Ishwara remains mukta in a sansara that remains active.

So, what is this vidya that the Ishwara has, which enables Him to remain mukta while interacting in the sansara? Can't the jeeva get this vidya and be a mukta while still in the sansara?

When the jeeva gets the same Gnan – that this srishti is the form of the Brahman and the Atma is also the Brahman – he also becomes mukta.

Thus, up to now, Bhagwan described the characteristics of a mukta-purusha.

A person who is mukta has no feeling of being the karta. He does everything, gets bhoga etc, but remains unattached. The multiplicity of the world is like a dream for him. Bhagwan Shri Krishna spoke of one lakshan that is amazing, and that is, a jeevanmukta purusha is *svasamve`dya*, meaning, he understands himself. It is not that others understand him.

Yasya syurveetasankalpaah praane`ndriyamanodhiyaam,

vrittayah sa vinirmukto de`hasthopi hi tadgunaih.

The vritti of the prana is to have food and water. There should be no sankalpa of having any particular item in this. A jeevanmukta is content with whatever he gets.

The second point is that he has no sankalpa for the vrittis of his indriyas. He has no urge to see, hear, or touch anything. He sees what comes before him, listens to what people say, and does what he has to do.

Yadaa yad kartum aayaati tat kritvaa tishthati sukham.

Whatever he has to do, he does with *sukham* – with enjoyment, and he lives happily.

And, if some manorajya comes into his mind, he sees it without desiring it or feeling revulsion. If he remembers someone, it is good; and if he forgets someone, it is bad – no such feelings come to him. Such feelings are important for a sadhak, not for a siddha-purusha. A siddha purusha is completely free of any remembering, forgetting, or sankalpa.

Now, see the buddhi-vritti. The vritti of the buddhi is *nishchaya* – to take a decision, or come to a conclusion. Ordinary people are bound by their nishchay. 'My nishchay is correct; the nishchay of the other is wrong,' they say.

How does this feeling come?

This is the state of people who are trapped in the buddhi, considering it to be their 'I' and 'mine'. For a sadhak it is necessary to remain firm in the nishchay of his buddhi about his sadhan. The Shastras repeatedly describe a sadhak as *'dridha nishchaya'* – one whose resolve is firm.

A jeevanmukta Mahapurusha, however, is not bothered about nishchay in the sansara. He does not need to come to any conclusion that a pot is made of clay. A pot is also made in a dream; where is there any clay in a dream? He does not think about how the srishti was created, or about his Sampradaya, Dharma, jaati, language, etc – so much so that the nishchay about the Brahman and the Atma being one is not a constant urge in his mind.

A person who is mukta does not have to hold on to such nishchays. If he has to hold on to a nishchay he is not mukta; he is baddha.

Why is that?

Where will the nishchay be when he is in a deep sleep state? So, a person who is mukta when he holds on to this nishchay, and baddha when he forgets it, is not really mukta. He is trying to hold on to the vritti of being mukta.

Thus, all vrittis of the prana, indriyas, mana, and buddhi – and the sankalpa that this vritti is 'mine', and 'I' am this vritti, and this vritti must be held on to, none of these are present in a jeevanmukta purusha. He remains in his shareer, meet people, enjoys his life, but remains absolutely free of the gunas of the sansara.

Bhagwan now describes the external lakshans of a jeevanmukta. This is called *parasamve`dya.*

Yasyaatmaa hinsyate` hinstrairye`na kinchidyadrichchha yaa,

archyate` vaa kvachittatra na vyatikriyate` budhah.

(11. 11. 15)

The equanimity of a jeevanmukta's chitta is the parasamvedya lakshan.

What is the equanimity of the chitta?

Look, there are *himsaka praani* – beings that inflict suffering – both human and others, in the world. One Mahatma was a mauni. He was practicing the austerity of maintaining silence. He lived alone in the forest, engrossed in his sadhana. Some people who lived in the forest became devoted to him, considering him to be a good Mahatma. Some people said, 'Oh, he is a great hypocrite! He has some ulterior purpose.'

Thus, a person who has no connection with anybody creates enmity in people. Wicked people and dangerous beings give dukha to his shareer. At times his prarabdha makes people do his puja without his wanting any. *'Kvachittatra na vyatikriyate` budhah'* – a Gnani purusha does not get changed for the worse either by himsa or by puja. He never thinks, 'Oh, he abused me. He hit me and insulted me!' Nor does he feel, 'this man did my puja with reverence and I became sukhi.' A Gnani has no such vikar. The state of a Mahatma is clear for people to see, because –

Yah kantakairvitudati chandanairyashcha limpati,

akruddhoaparitushashcha samah tasya cha tasya cha.

A Mahatma does not get angry with a person who pricks him with a thorn, nor does he feel partiality for a person who applies chandan on him. *'Samah tasya cha tasya cha'* – for him, both are his own Atma.

Our own teeth bite our tongue sometimes, and our hand strokes our body soothingly at times, and sometimes we hit ourselves accidentally. What is there to be angry with anyone in this?

So, Bhagwan describes a Mahatma's characteristics, about his behavior with others.

Na stuveeta na ninde`ta kurvatah saadhvasaadhu vaa,

vadato gunadoshaabhyaam varjitah samadrinmunih.

Na kuryaanna vade`tkinchinna dhyaaye`tsaadhvasaadhu vaa,

aatmaaraamoanayaa vrittyaa vichare`jjadavanmunih.

(11. 11. 16-17)

Shri Udiya Babaji Maharaj used to say, 'Just keep these two shlokas in mind and then go in the world joyfully, without care. There is no dukha anywhere.'

You all know that dukha is in the mana. Keep this shloka in mind; it is very enjoyable.

Gunadoshaabhyaam varjitah samadrik munih e`shah purushah.

A person who has given up seeing gunas and doshas is a samadarshi Mahatma. He sees all with equal goodwill. He has risen above guna-doshas and doesn't see them in anyone else either. For him, all are his own Atma, his own nirguna Brahman. They are all the swarup of the Paramatma.

And other people?

'Saadhvasaadhu vaa kurvato vadato vaa jaanannastuveeta na cha ninde`ta' – all kinds of people come. Good people who do good deeds, and rascals who do all kinds of wicked things. They may be thieves or gossips who praise and criticize others. A jeevanmukta neither praises

them for their good deeds, nor does he criticize them for their wrongdoings.

Why?

Because in his drishti, there is no karta. A karta exists with the upadhi of the antahkarana. Moreover, the antahkarana is made of Maya. It is a play of magic, an illusion. There is no karma in it. So, no karta is created in which karma can be done. There is no substance. So, when there is no drishti of guna-dosha, who will a jeevanmukta criticize and who will he eulogize? This is why a Mahatma is samadarshi, with equal goodwill for a thief and a noble person. All kinds of people go to him.

Once Mokalpur's Baba was sitting by the Gangaji. A man came and bowed to him. Baba gave a loud laugh. He had the knowledge about where the man came from, and what he had done. Baba asked him, 'Guru, where are you coming from?' 'I have been visiting some relatives here,' said the man. Baba said, 'yes, you have been visiting relatives while the red turbaned are looking for you!' The Police in Uttar Pradesh wear a red turban. 'And, what about the stolen cows you set free in the jungle? All right, Guru, now go away from here before the Police come and catch you.'

A Seth had come to visit Shri Udiya Babaji. He hung up his coat in Baba's hut. There was money in the pocket, and it was stolen. The thief was caught and brought to Baba. 'This man stole the money. He should be sent away from the Ashram'

'Let us leave this hut where thieves come and stay,' said Baba. 'To say that the inside of the hut is mine and the dharati outside belongs to someone else, where this man will stay, is erroneous. Oh, the dharati

outside is also mine and the dharati inside is also mine. Everything is mine, isn't it?'

Thus, the viewpoint of a mukta-purusha is of a very elevated level. Worldly people cannot reach it. The lofty level at which mukta-purushas is beyond the range of the outlook of the sansari people.

Now, Bhagwan says that people may do or say things that are good or bad, but we should not do their ninda-stuti. Look at yourself. *'Na kuryanna vade`tkinchinna dhyaaye`tsaadhvasaadhu vaa'* – don't do good or bad things, don't say good or bad things, and don't think about good or bad things. Don't get involved in the trappings of paapa-punya, and don't call anyone a paapi or punyatma. Don't even think about paapis and punyatmas.

Where should we stay?

'Aatmaaraamoanyayaavrittyaa' – if you stay in your Self and enjoy your Paramatma, will thoughts of the world come? Why do you leave thoughts about the anand of your Paramatma, and think about the world?

So, how should a Gnani person move about in the world?

'Anayaa vrittyaa vichare`t' – one point is that he can move around with any vritti, do vyavhar, and people don't consider him to be learned and wise. Then, they won't trap him by involving him in their problems. When people think, 'this man can be useful for me', they ensnare him.

So*, 'jadavat vichare`t'* – a Gnani should behave in a way that people consider him to be rather foolish, of no use to them.

A large number of people were going for the darshan of a Mahatma. One of the men had a parrot in his house. The parrot asked him, ‘are you going for Mahatmaji’s darshan?’

‘Yes, I am,’ said the man.

‘Please ask him how I can get free of this prison,’ said the parrot. The man placed the parrot’s question to the Mahatma. The Mahatma made no reply. He fell, as though unconscious. The man felt frightened and went away. After a few days he came again, and asked the same question. Once more the Mahatma fell in a faint. The man went home and scolded his parrot. ‘What is this question of yours? Mahatmaji faints as soon as I ask it?’

‘Oh, I have got the answer,’ said the parrot. The next morning, when the man woke up he found the parrot lying unconscious in the cage. He lifted it out carefully and began to sprinkle some water on it to revive it. The parrot seized its chance and flew away! So, as long as a manushya feels, ‘this man is useful for me’, he won’t let go of you.

So, how should a mukta-purusha dwell in this sansara?

He should live as though he understands nothing about worldly matters.

- Ninda only about worldly scholarliness.

Shabdabrahmani nishnaato na nishnaayaatpare` yadi,

shramastasya shramafalo hyadhe`numiva rakshatah.

(11. 11. 18)

When a Brahmin boy stays at the Ashram of his Guru and completes studying the Vedas and Vedanta, he becomes a Snatak. In the same way,

one man studied the *shabda-brahman* – meaning, the Vedas, Vedanta, Shastras and Puranas, and got the title of a Snatak. He became an Acharya. However, he did not bathe in the Parabrahm. He became a *shrotriya* – knowledgeable in the Shastras – but not a Brahma-nishtha.

'Shramastasya shramafalo' – what was the outcome of his labors?

His hard work resulted in hard work! *'Hyadhe`numiva rakshatah'* – if a person protects an animal that is a danger to a cow what will he get? He will get nothing. The meaning is, if you want to get milk, it is no use tending a barren cow. Your hope will never be fulfilled.

In the same way, mere study of the Shastras is not enough for a person who desires Mukti.

Gaam dugdhadohamasateem cha bhaaryaam de`ham paraadheenamasatprajaam cha,

vittam tvateertheekritamanga vaacham heenaam

maayaa rakshati dukha-dukhee.

(11. 11. 19)

The futility is explained with a number of examples. Keeping a barren cow in the hope of getting milk. Hoping for sukha from a wayward wife, a body that is ruled by another person, or a son – *'asat prajaam cha'* – who refuses to listen to or care for his mother and father. That person will not achieve Dharma. Nor will he get the pinda-daan that is part of the last rites for a parent. To place your hopes and efforts on these only gives dukha.

'Ateerthteekritam vittam – My dear Uddhava, if you have a lot of money but refuse to part with any of it to help a needy man, what do you get by preserving your wealth? Similarly, a man can do a lot of pravachan. His style may be excellent, but if he does not describe the Paramatma, his lack of the proper use of his tongue is absolutely a cause of dukha.

Dukha-dukhee – means, a person who guards his tongue from talking about the Paramatma is extremely dukhi.

A person who safeguards his wealth by refusing to help a needy person, a man who has moha for an unworthy son who is disinclined to do anything for his parents in this world or the next, a shareer that cannot obtain the Paramatma as per the person's sankalpa because it is ruled by another, and a person who depends on a fickle and wicked wife for sukha – all these people will be dukhi in this sansara.

In the same way, Gnan about the Shastras is completely barren without Gnan about the Paramatma. There is no benefit in protecting it.'

Yasyaam na me` paavanamanga karma sthityadbhava – praananirodhamasya,

leelaavataare`psitajanma vaa syaad bandhyaam giram taam bibhriyaanna dheerah.

(11. 11. 20)

Bhagwan said, 'Uddhava, the vani that does not have a description of My pavana karmas is barren.' *Paavana* means, that which purifies. Our antahkarana becomes pure when we listen to Bhagwan's katha.

What is so special about Bhagwan's leelas and karmas?

Sthityudbhavapraananirodhamasya' – the world we see: how was it created, how is it sustained, and what does it merge into? All these are Bhagwan's karmas.

If you keep them in your vani and describe how Bhagwan becomes many from one, and then folds up the many and becomes one again, you won't get raaga-dvesha anywhere. Your chitta will become pavitra when you do shravan of the katha about Bhagwan's karmas. This is the lakshan of anything that is pavana.

Or else, *'leelaavataare`psitajanma vaa syaad'* – the leela-Avatars Bhagwan accepts, like Ramavatar and Krishnavatar etc have such an extremely lovable form that it attracts the monovritti of people. A katha in which this is missing is barren.

There is one vani that takes people away from the allure of the vishays of the world and takes them towards Bhagwan. That is the *krishnavaanee*, meaning, a vani that attracts.

People who are rushing blindly towards the sansara are told, 'stop for a moment! Listen to Shri Krishna's Raas-leela, how He danced with the gopis of Vrindavan. Just listen to the leela of His stealing butter!' When people listen to these stories, that vani catches their mana and brings them to Shri Krishna, because Bhagwan's leela is very endearing.

And after thi, if you listen to how Bhagwan does the srishti, sthiti and pralay, the harshness of your chitta and the raaga-dvesha of your mana will all be removed.

There is no better method of making your chitta shuddha than to listen to the katha of Bhagwan's karmas and leelas. The shravan of His katha is

more effective than dhyana, japa or paatha. Therefore, the vani that does not have Bhagwan's karmas and leelas is like a barren woman.

'Bandhyaam giram taam bibhriyaannadheerah' – a dheera purusha, a person who is steadfast and resolute, should never keep such a tongue. It is better by far to not speak of things that attract people towards the sansara. Better not to talk at all!

- The conclusion of the Gnan-marg.

E`vam jignaasayaaapohya naanaatvabhramamaatmani,

upaarame`ta virajam mano mayyarpya sarvage`.

(11. 11. 21)

The conclusion of the path of Gnan is given, that in this manner, with the use of jignasa – meaning, going to a Mahapurusha and asking questions about the Ishwara-Tattva – you should understand the quintessence of Gnan.

When can you understand that your jignasa is fulfilled?

It is not enough to depend on your own intelligence – this has to be learnt by going to a Guru and grasping the hidden truths. When you do this, *'aatmani naanaatvabhramam apohya'* – the bhram of multiplicity that has come into you – that the Ishwara is separate, you are separate as a jeeva, and all the other jeevas are separate as jeevas – will be cut away by this jignasa.

Bhagwan said, '*upaarame`ta virajam mano mayyarpya sarvage`* – dedicate your pure mana to Me, and then be happy within your Self.'

- The Subhadra Bhakti-marg.

Madyaneesho dhaarayitum mano brahmani nishchalam,

mayi sarvaani karmaani nirape`kshah samaachara.

(11. 11. 22)

*T*his Brahman is nirguna! Nirguna means there are no gunas – no attributes – of sound, touch, taste, small etc. The word nirguna means that, which has no vishays. It is without any covering, completely revealed.

Moreover, the Brahman is also anant. So, attach your mana so that it gets stuck to such a Brahman. If you have the capacity to do this, it is very good. If you can't do this, say so honestly. 'My mana does not get attached to the nirguna Brahman.' Don't be a hypocrite.

Guruse` kapata aura mitra se` choree,

kee ho nirdhana kee ho kodhee.

(A person who deceives his Guru and steals from his friend will become poor, or become a leper.)

If your mana gets attached to the nirguna Brahman, say so, and ask your Guru about the method, and enjoy it; but if it does not, say so clearly.

What should you do if your mana does not get attached?

You should create a capacity in the mana so that it starts to get attached. So, *'madyaneesho dhaarayitum'* – if your mana truly does not get attached to the Brahman, *'mayi sarvaani karmaani nirape`kshah samaachara* – become nirapeksha. Let go of desire.

‘Don’t have any expectations about any object. Dedicate all your karmas to Me.’

Madarpane`na karmanaa vishuddhasattvasyaantarangaam bhaktimaaha’ – dedicate all your karmas to Bhagwan. Say, ‘O Prabhu! May the fruits of all my karmas go to You. I do not want the fruits for myself.’

Someone may ask, ‘how will I be benefited then? I do the work and give the fruit to Bhagwan – that leaves me with nothing!’

Oh my brother! That is excellent! The dirt of karmas doesn’t sully you.

‘That does not satisfy me.’

Look, the Ishwara for whom the karma is done – is He far away in some seventh Heaven? No, He is in your own hriday. So, when the fruit of the karma comes to the Ishwara who abides in your hriday it automatically comes to you. If you have a visitor and switch on the fan, won’t you also benefit from the breeze it creates? The Ishwara stays in your hriday, in your house. By offering up the sukha that is the fruit of your good actions to Him, He will enjoy the sukha sitting in your hriday and you will experience sukha simultaneously.

When you do something good and dedicate it to the Ishwara, you get shraddha.

Shraddhaalurme` kathaah shrinvansubhadraa lokapaavaneeh,

gaayannanusmarankarma janma chaabhinayanmuhuh.

(11. 11. 23)

‘Do shravan of My katha with shraddha – your mana will begin to go into the Paramatma.’

Look, you should not go to any place where you get doubts about the Ishwara, Guru, or Dharma, because sanshay is the ashuddhi of the hriday. Go to those places where your shraddha is increased. The hriday becomes shuddha when you get shraddha. Never go to a place where there is deceit, dvesha, cheating, and asakti.

So*, ‘shraddhaalurme` kathaah shrinvan*– listen to My katha with shraddha.’

What is Bhagwan’s katha like?

It is *‘subhadraa loka-paavinee’* – Bhagwan’s katha is Subhadra, meaning, it is His sister. Just as a sister takes you to her brother, this katha of Bhagwan helps you to meet Krishna.

We say this mantra; *‘Bhadram karne`bhih shrunuyaam’* – fill my ears with the *bhadra*, meaning, the excellent. Let my ears do the shravan of the bhadra. So, listen to talk about Dharma, because that is also bhadra. However, if you listen to talk about bhakti, that is more than bhadra; it is Subhadra! It is loka-pavini, it purifies this whole world!

Subhadra means, the fruit of listening to the katha will help you to meet the bhadra-swarup Paramatma. And, when a person is in the state of sadhan, this katha is loka-pavini.

Thus, bhakti is even more pavitra than the sadhan and the fruit of the sadhan. Bhagwan has said, ‘*madbhaktti yukto bhuvanam punaati* – My bhakti purifies the bhuvanas, meaning, it purifies all the fourteen worlds. *Sonantaro bhavasaagaram uddharati* – it is not that a manushya crosses

over the bhava-sagar – the ocean of life – but the bhava-sagar no longer exists for him.'

Therefore, the meaning of loka-pavini is that the katha doesn't just purify the hriday of a person who says it and listens to it; the words of the katha permeate the atmosphere and spread all over the world like the sound of the radio, and purify the world.

'Gaayannanusmarankarma janma chaabhinayanmuhuh' – sing about Bhagwan's janmas and karmas. If there is no one to listen, *'anusmarana'* – do smaran of them. If there is someone who talks about them, listen to it. And, *'abhinayan'* do a play about it.

What play should we enact?

The idea is to act as though you are the bhakta in a play, and let someone else take the role of Bhagwan. Commentators have stressed repeatedly that whenever a leela is enacted, you should not play the role of Bhagwan. Give someone else that role, and you take the role of Ambarish or some other bhakta.

Madarthe` dharmakaamaarthaanaacharanmadapaashrayah,

labhate` nishchalam bhaktim mayyudhava sanaatane`.

(11. 11. 24)

Whatever Dharma you do, do it for Bhagwan, with the feeling, 'may Bhagwan be sukhi as the result of this. May He be well, and feel happy. May the fruit of this Dharma go to Him, and not come to me.'

Give ashirvad to Bhagwan, bless Him. Say, 'my child, may You get *maakhana-misri* (butter-sugar) every day. May You do lots of Raas-leela.'

'Madarthe` dharmakaamaarthaan' means, let the fruit of this Dharma go to my Ishwara. Here, *kaamaa* means, let the bhoga also be for the Ishwara. For example, if you buy new clothes, let it be for Thakurji. Place the clothes before the image of the Thakurji you worship, as an offering, and then distribute them and use them. Artha should also be for Bhagwan. When money comes, place it before Thakurji and say, 'This is Yours,' before using it as you need to, as His prasad. Then, you will not feel upset when the prasad is used by someone else.

A person may say, 'my brother, if I offer up everything to Bhagwan, what will I live on?'

Bhagwan says, '*madapaashrayah* – have faith in Me.' Bhagwan won't keep you hungry. You will have clothes to wear. He will take all your worries on Himself.

'Labhate` nishchalaam bhaktim mayyuddhava sanaatane` - a person who does the arpan of his Dharma, Artha, and Kama to Bhagwan, and trusts in Him, gets unwavering bhakti.

Shri Krishna said, 'Uddhava, such a person has bhakti for Me, the sanatan Ishwara.' The meaning of this is, 'I am the sanatan Ishwara.'

Satsangalabdhayaa bhaktyaa mayi sa upaasitaa,

sa vai me` darshitam sadbhiranjasaa vindate` param.

(11. 11. 25)

Bhagwan is explaining how this bhakti is obtained. Bhakti is obtained by doing Satsang. When you associate with bhaktas you will get bhakti.

Look, where do you get wealth? You will get it by associating with wealthy people. You can't get wealth from a poor man. A person who goes to a rich man and asks for wealth does not get wealth. He gets it from a person who wants to share his wealth.

So, my brother, where will you get bhakti? Will you get it from Bhagwan? Bhagwan Himself goes to His bhaktas, asking, 'please give Me a little bhakti. Please do My bhakti a little.' If He had bhakti why would He ask for it?

So, then?

A bhakta who has a fund of bhakti gives it. When a person gets bhakti from Satsang, *'sa bhakto maam upaasitaa* – the bhakta begins to do My upasana. When he gets bhakti for Me he begins to worship Me with love. Then, *sa vai me` darshitam sadbhiranjasaa vindate` param* – that Sat-purusha shows Me to other people in a Satsang. He tells people about My lakshans.'

However, keep in mind that if a Sant points out to you, 'this is Bhagwan', you won't easily believe it, unless your hriday is shuddha. You will have doubts – 'who knows whether this is actually Bhagwan Himself. It may be some Devta. There may be some trick in this.' When your hriday is shuddha and filled with shraddha, you will get the sakshatkara of that, which is pointed out by the Sant. After that, you will no longer be troubled with doubts or suspicion.

- The sign of a bhakta and bhakti – (1)

Uddhav uvaacha

Saadhustavottamashloka matah keedrigvidhah prabho,

bhaktistvayyupayujye`ta keedrishee sadbhiraadritaa.

E`tanme` purushaadhyaksha lokaadhyaksha jagatprabho,

pranataayaanurakttaaya prapannaaya cha kathyataam.

Tvam brahma paramam vyoma purushah prakrite`h parah,

avateernoasi bhagavansve`chchhopaattaprithagvapuh.

(11. 11. 26-28)

Uddhavaji asked, 'Prabho, what is a Sadhu like? What are the lakshans of a bhakta?'

There are many external lakshans of a bhakta, like wearing a mala of tulsi beads, applying chandan in a particular way, wearing typical garments, etc. Uddhavaji clarified, '*tava keedrigvidhah matah* – what are the signs of a bhakta in Your opinion?'

A description of a bhakta given by Bhagwan is more authentic than a description given by another bhakta, because Bhagwan knows His premi bhaktas very well.

And, that is, *'uttamashloka',* meaning, a person whose good name is of the highest level. *'Shloka'* means yash – fame; and *'uttama'* means of the highest level. Or else, it can be said that an uttamashloka is a person who is praised by the uttam people. 'So, Prabho, please tell me what a bhakta is like in Your eyes.

Bhakttistvayyupayujye`ta keedrishee sadbhiraadritaa – the Sants are always describing and praising bhakti. Some say that it is bhakti to do japa, some say it is bhakti to do tapa, and some say it is bhakti to do puja. Now, You please tell me what a person should do, for You to accept it as

Your bhakti. How is bhakti done, by which You are pleased, and which is also respected by the Sants.

So, He Purusadhyaksha (adhyaksh means the Director, purusha means of men), He Lokadhyaksha, He Jagatprabho! You are the Swami of the jeevas and the fourteen bhuvans, Shri Krishna! Please do kripa on me, and explain this to me.'

Shri Krishna asked, 'Why are you asking this, My brother? There should be some special quality in you, to merit an answer.'

Uddhavaji said, '*pranataayaanurakttaaya prapannaaya cha kathyataam* – I place my head at Your feet. I am humble. I bow down to You.'

'That is enough, is it?' asked Bhagwan. 'A person who does pranam with humility will be told about the signs of a bhakta, and bhakti?'

'No, Maharaj,' said Uddhavaji. 'This is not merely an external vinay. *Anuraktaaya* – there is anuraag in my hriday for You.'

'All right; but what if you have anuraag for Me and sharanagati for another?'

'No, Maharaj – *prapannaaya* – I am Your sharanagata as well. I take refuge in You alone.'

Look, a man loves his wife. He goes to the Raja and takes sharan in him. 'Maharaj, I take your sharan. Please give me a house and provide for me. Please fulfill the wishes of my wife. I will serve you faithfully all my life.'

What is this? The sharanagati is of the Raja and the prema is for the wife. In a way, the man wants to induce the Raja to do seva of his wife, providing for her comforts! Now, if there is a sharanagata of Bhagwan

who serves Him night and day, but has prema for some other, Bhagwan will say, 'Very well; do My seva. Take your wages and give it to the one for whom you have anuraag.'

If a person has anuraag for Bhagwan and takes sharan in another, that won't do either. Bhakti is when there is prema for Bhagwan and sharanagati in Bhagwan. Bhakti and prema should not be divided. Uddhavaji said, 'I am Your sharanagata. And my anuraag is for You, so please tell me.' The meaning is that secret matters should be revealed only to deserving shrotas.

Uddhavaji said, 'Shri Krishna, You alone are the param Brahman. You are asanga, like the akash. You are the Purusha who is beyond Prakriti. And Bhagwan, *sve`chchopaattaprithagvapuh* – You have assumed a separate shareer to Grace Your bhaktas, but You are actually the Brahman.'

Why did Bhagwan assume a separate shareer?

Now, Vedantis, nirakaris, and those who lack prema for Bhagwan will say, 'why have You left Your nirakara swarup and come in a form as a separate individual before me?'

It is like a Mahatma leaving Badrinath and coming to Mumbai. A premi will tell him, 'you did great kripa by coming here. Your coming has enriched my life.' A person who has no prema for the Mahatma will say, 'what made you leave Badrinath and come to this city of Maya? You should go away from here without delay!' Now, is that man likely to go to Badrinath to do Satsang? Of course he won't! And yet, when the Mahatma comes to do good to the people in the city, he says, 'why did you come?'

In the same way, a believer of the nirakara Brahman will tell Bhagwan, 'You should have remained as the Brahman. Why did You become sakara and come before my eyes? You spoil my eyes!'

So, *'sve`chchhopaattaprithagvapuh'* means, Bhagwan shows Himself in a separate shareer out of compassion for His bhaktas. He manifests before them and accepts their prema, seva and bhakti. Uddhavaji tells Shri Krishna, 'this is why You have come.'

Shreebhagavaanuvaacha

Kripaalurakritadrohastitikshuh sarvade`hinaam,

satyasaaroanavadyaatmaa samah sarvopakaarakah.

(11. 11. 29)

Bhagwan spoke about the *pe`hchaana* – the signs that enable recognition – of His bhaktas. One point that should be noted is that nowhere in the entire Bhagwat is it written how a person should apply chandan, what clothes he should wear, whether he should wear a janeu, or carry a kamandalu, to be identified as a bhakta. These things have no connection with bhakti.

Bhakti stays in the hriday, not in the bones, flesh and skin. Bhakti is a bhava. So, a person who has compassion in his hriday has bhakti in his hriday. He is a bhakta. *Kripaalu* means a compassionate person who sees the dukha of another, and cannot beat it. He endures his own dukha, however bad it is, but he cannot bear to see others dukhi. Such a person is a bhakta. He is kripalu.

Akritadroha' – a bhakta has no hostility for any being. This is connected to *sarvade`hinaam*; meaning, all beings. Droha is fire. If a fire burns in

the heart, wanting to burn the enemy into ashes, that is called droha. How will Bhagwan stay in your heart if a fire is burning in it? Bhagwan stays on a kamal that is soft and cool. If you keep a fire burning in your hriday, how can you hope to get Bhagwan's darshan there? So, Bhagwan's bhakta is *akritadroha. 'Titikshu'* means a person who is forgiving. It means, to forgive a person who has done an aparadh against you, who has tried to harm you in some way.

Satyasaaroanavadyaatmaa samah sarvopakaarakah' – you should have the Satya on your side, and *'anavadyaatmaa'* – not have dosha-drishti for anyone. If someone has some virtues don't try to find faults in them. Keep your antahkarana free of paapa. The urge to look for faults and criticize is a great paapa.

This episode is given in the Mahabharata.

Yadaa na kurute` bhaavam sarvabhoota paapakam,

karmanaa manasaa vaachaa sa dharmam ve`da jaajale`.

(O Jajali, know that Dharma is to not consider anybody a paapi by karmas, mana, or speech.)

Who is the person who knows the quintessence of Dharma? It is a person who does not consider anyone in the world to be a paapi in his karma, mana or vani. Neither does he call anyone a paapi, nor does he consider anyone to be a paapi, and behaves accordingly.

The fact is, '*paapee sarvatra paapamaashankate`*'- a person who has paapa in his hriday is a paapi, and he sees others as paapis too. So don't keep paapa in your hriday. Kumaril Bhatt has said something very profound in his 'Vartika'. *'Ne`kshate` yah parasthoapi svaasmin*

dhaaraye`t katham – that, which you don't want to see in other people, saying, 'this man is a paapi. He is not fit to live in our village' – you think about him and keep him in your hriday! Isn't this foolish?' My brother, whether he leaves the village or not, at least keep him out of your hriday!'

'Samah sarvopakaarakah' – *sama* means equal. Let your vyavhar be equally benevolent with all. Remain the same in sukha-dukha. Don't bring elation and dejection into your life. As far as possible, do what you can to benefit others. The fruit of getting a manushya shareer is that as long as this shareer exists, it should give some sukha and benefit to others. If the heart of another is troubled, give some comfort with understanding and words.

There are many kinds of daan. There is anna daan, which means donating food. There is vastra daan, meaning, to give clothes. There is vidya daan, meaning, to pay for a child's education, etc. The greatest daan of all, however, is abhay-daan – the gift of making a person free of fear. It means removing the fear a person may have in his hriday. It also means making him free of avidya, and free from the fear of Narak, and rebirth. This is the greatest favor you can do to anybody.

Kaamairahatadheerdaanto mriduh shuchirakinchanah,

aneeho mitabhuk shaantah sthiro machchharano munih.

Apramatto gabheeratmaa dhirtimaanjatashangunah,

amaanee maanadah kalpo maitrah kaarunikah kavih.

(11. 11. 30-31)

The vishays of this sansara injure the buddhi.

How?

Look – what does an injured person do? He writes in pain. When the vishays of the sansara come before a person, he writes with the agitation caused by desire.

Why does the buddhi get agitated? The vishays stay outside, but they injure the buddhi that is inside.

A bhakta is one whose buddhi is not injured by the external vishays. *'Daanta'* means, a person who has gained control over his external indriyas. *'Mridu'* means a soft hearted person whose chitta is not hard. *'Shuchi'* means a person whose behavior is pavitra. *'Akinchana'* means a person who has not accumulated possessions that arouse curiosity or greed.

'Aneeha' means that his eyes, hands and feet are not restless. He sits peacefully, doing dhyana of Bhagwan. *'Mitabhuk'* means his meals are small in quantity. *'Shaantah'* means his antahkarana is tranquil. *'Sthirah'* means he is in his own house with stability and peace. *'Machchharanah'* means he considers Bhagwan to be his refuge. *'Sharana'* means the house that shelters you. If you are asked, 'where is your home?' you will name the town where you live; but a bhakta's house is Bhagwan! No matter where you travel in the world, the place you always come back to is your home. So, the mana, indriyas, and buddhi all go around in the sansara, and then come to the Paramatma, and settle there.

It is a lakshan of a bhakta that the Paramatma is the abode of his mana, indriyas etc. This is why he is called *'machchharana – mat-sharana* – is, My sharan'. *'Munih'* means a person who does manan.

'Apramatto gabheeraatmaa dhritimaanjitashangunah' – a bhakta never does pramad. His mind is always alert about doing his duty. His mana is gambhir; it is profound, meaning, it is nirvikar. A bhakta is not prone to impulses of anger, desire and greed. His mana is immersed at a very deep level. *'Dhritimaan'* means he does not feel wretched in misfortune. *'Jitashangunah'* – he does not fear the six sufferings of hunger, thirst, shoka, moha, old age and death. *'Amaani maanadah kalpo'* – he has no wish to get maan, acclaim of any kind, or any honors; but he gives maan to others. This is a lakshan if Bhagwan – *'amaanee maanado maanyah'* – Bhagwan wants maan!

When important people have to go somewhere, they first send their secretary to make sure of the arrangements for their proper seating, comfort, welcome, etc. Only then do they go. Maharaj, Mahatmas also do that sometimes. Their secretary goes first, measures the height of their asana and compares it to the height of the asanas of other dignitaries. There are arguments over the ceremonial canopy, and the throne. This is not called a bhakta. Bhagwan's bhakta is one in whom there is no maan.

Shri Udiya Babaji Maharaj had gone to Kasgunj once. An amusing incident took place during his visit. The people had invited Baba with great shraddha. They placed a *chowki* – a four-legged seat – for Baba. Baba sat on it. All the rest sat on the ground. A group of Arya Samajis came. They told Baba, 'Baba, what special quality do you have, that you should sit on a chowki while we all sit on the ground?'

'You are right, my brother,' said Baba. 'Come, I will also sit on the ground with you.' Baba got up from the chowki and sat on the ground. The Sanatanis (followers of the traditional philioosophy) who had invited

Baba were angered by this disrespect of Baba. They began to quarrel with the Arya Samajis. Baba said, 'please don't quarrel about this. I will sit on the chowki.' Now, in the ensuing dispute, Baba sat on the ground and then on the chowki several times, trying to keep peace between the two groups!

On one occasion, Baba had gone to Delhi. A devotee who was a poor man, begged him to go to his house for a meal. The man lived as a tenant in the house of a rich man who was against all Sadhus. Baba walked five miles to go to the man's house. He found the owner standing at the front door. 'I don't allow Sadhus to come inside my house,' he told Baba. Baba turned back to go back. He had hardly gone a mile when the poor man came running. The man was in tears. 'Baba! Please don't go without eating!' he begged. 'Please come back and have something.' Baba turned back and walked to the man's house again, only to be refused entry by the rich owner of the house. He walked back to where he was putting up. The poor man got the support of an influential person and went to cajole the owner of the house, to permit Baba to come in. This went on for some time. Baba would go some distance in one direction patiently, and then in the opposite direction, only to be turned back!

Thus, Mahatmas do not consider their shareer to be a separate 'I'. There is no abhiman in a Mahatma. The greatness of a Mahatma is very different from the greatness of the people of this sansara. A worldly man will be considered great if he owns twenty five buildings, whereas a Mahatma will be considered great if he has no house and no money! The two are opposites.

Thus, the swarup of a Sadhu is to be *amaanee*, to be free of pride, and give maan to other people. *'Kalpa'* means a person who is able to explain his purport clearly to other people. *'Maitra'* means he has goodwill for all. *'Kaaruneekah'* means he is motivated only by compassion, that people should be uplifted and get kalyan. A Sadhu has no selfish interest or greed. A Gnani is one who knows that the *drishta-drishya* – the seer and the seen – things of this world are mithya. And a bhakta is one who knows the drashta-drishya to be Bhagwan's leela. *'Kavih'* means, his Gnan is solid.

Aagnaayaivam gunaandoshaanmayaadishtaanapi svakaan,

dharmaansantyajya yah sarvaanmaam bhaje`t sa sattamah.

(11. 11. 32)

Bhagwan explains who the greatest bhakta is.

The greatest bhakta is one who knows that he will get punya if he does Dharma-anushthanas like Yagnas, daan, tapa, etc. He knows that punya gives excellent realms like Swarga, but he does not desire them. He knows that doing the rituals of Dharma makes the antahkarana shuddha, and that his antahkarana will become ashuddha if he gives up doing them.

A bhakta also knows that it is Bhagwan who gave upadesh about Dharma, in the form of Manu and others. In spite of this, his astha is not in the rituals of Dharma. He gives up all the rituals of Dharma and reveres bhakti. *'Dharmaansantyajya yah sarvaan maam bhaje`t sa sattamah'.*The bhakta says, 'I have no Dharma, my brother. My Dharma is not japa, tapa, vrata, paatha, etc.'

Then, what is your Dharma?

'My Dharma is to do Bhagwan's seva.'

Sukha svaaratha parihari karihaun soyee,

je`hi saahe`bahin suhaaoongo.

'My purpose in life is to do Bhagwan's seva. I will cook rotis if He tells me to, or press His feet, or sweep the floor.'

Jaa bhe`saan mhaaraa seeyein reejhai,

soyee mein to bairaagana houngee.

(I will wear the clothes that please my Master. I will become a Sanyasi.)

One of the lakshans of a bhakta is that he is not attached to Dharma or adharma. He is not bothered about Dharma sending him to Swarga, or adharma sending him to Narak. His only consideration is that his Swami, his Master, should be pleased.

So, a person who is engrossed in Bhagwan's bhakti in this way is called *sattama'*, meaning, the most excellent among Sadhus.

Gnaatvaagnaatvaatha ye` vai maam yaavaanyashchaasmi yaadrishah,

bhajantyananyabhaave`na te` me` bhakttatamaa mataah.

(11. 11. 33)

'Whether a manushya does My bhajan knowing Me, or without knowing Me, he should have preeti for Me.'

One man poured water at the foot of a babool tree every day. As you know, a babool tree produces no results. He cleaned the place so that

the heat would not affect the tree. He developed the habit of bringing water every day for the tree, and cleaning the area beneath. It did not matter that he did not get the fruit he would have got had he tended to a mango tree. The habit of doing seva gave him shraddha. The habit of seva came into his life.

'Doing seva benefits the *se`vya* – the one who is served' – if this is what a person thinks, he has not understood the nature of his Swami. A person who says, 'my antahkarana becomes shuddha if I do seva. My jeevan will improve, my hands and feet will become pavitra', gets the benefit the seva. A person may or may not know this secret of seva, but the more seva he does, the more he understands and the more he understands, the more seva he does.

So, whether you know how great Bhagwan is, what He is, what His gunas are, and what His nature is like – Bhagwan says that a person who does His bhajan with an ananya bhava, is a shreshtha bhakta.

After explaining the lakshan of a Sadhu, Bhagwan talks about the lakshans of bhakti. He explains how bhakti comes into our jeevan.

Mallingamadbhakttajanadarshanasparshanaarchanam,

paricharyaa stutih prahvagunakarmaanukeertanam.

Matkathaashravane` shraddhaa madanudhyaanamuddhava,

sarvalaabhopaharanam daasye`naatmanive`danam.

Majjanmakarmakathanam mama parvaanumodanam,

geetataandavavaaditrangoshtheebhirmad – grihotsavah.

(11. 11. 34-36)

'Mullingam' – someone, the very sight of whom reminds you of Bhagwan, is called Bhagwan's *linga* or Bhagwan's murti. The darshan of Bhagwan's murti should definitely make you think about Bhagwan. It is the form of Bhagwan for those who know Him. Bhaktas complain, 'this Bhagwan doesn't talk to me. He is displeased with me, but I will go on doing His seva till He comes! It is He, Himself!'

This is how bhaktas do Bhagwan's seva.

Some people say, 'my brother, this murti is a symbol of Bhagwan. It reminds me of Him.'

So, who is Narayana? He is the Avatar of the nirakara Ishwara.

Who is the nirakara Ishwara?

He is the sakshat Brahman!

Thus, the sight of Bhagwan's murti takes a person to the thought of the Brahman.

'Madbhakttajanah – do darshan of My bhakta.'

Actually, the shuddhi of the hriday is everything. Do the darshan of a bhakta.

Someone may say, 'oh, I've seen plenty of bhaktas, Maharaj!'

Why don't you say that you have seen plenty of bhaktas and left them? The darshan of a bhakta is not seeing a body that is made of bones, flesh and skin, whether he has a moustache and beard or not, whether his teeth are original or false! This is not the darshan of a bhakta.

If someone is sitting with you, think that he is doing Bhagwan's dhyana in his hriday. A bhakta is always with Bhagwan. So, the darshan of a bhakta is done when you do his darshan along with Bhagwan seated in his hriday. If you do darshan of a bhakta without Bhagwan, how will it be a darshan of a bhakta?

If you see a policeman you think of the Police Department, and then of the Government. In the same way, seeing a bhakta should remind you of the Lord who has created all that exists.

So, do the darshan of both Bhagwan's murti and His bhakta. Touch them, and then do their puja. *'Paricharyaa'* – do their seva, stuti, and vinay. Sing about their gunas and karmas – meaning, what are the gunas in the murti, how beautifully it is made, when it was made, and the special features in it. Describe all these. Discuss the benefits people have derived from it. Do kirtan about the gunas and the charitra of the bhakta.

'Matkathaashravane` shraddhaa madanudhyaanamuddhava.' Have shraddha in Bhagwan's katha. The indication is that you should accept it as it is, not question the meaning or purpose behind it. This katha reaches your hriday through the path of the ears. Bhagwan does not come into the hriday through the eyes as much as through the ears. To believe something you see to be Bhagwan is very difficult. That is why this katha takes Bhagwan into your hriday through the path of the ears.

And, *'madanudhyaanamuddhava* – Uddhava, do My dhyana lovingly.'

'Sarvalaabhopaharanam' – and, go before Bhagwan, and do *arpanam* – do the samarpan of whatever you get to Bhagwan. *'Dadaati pratigrinhaati.'*

It is written about the Devi – the primordial Mother – that you should place all your possessions before the Devi on the eighth and fourteenth days of the lunar calendar, with the bhava that the Devi is picking up the things and giving them to you as prasad.

In the same way, place all your earnings before Bhagwan.

'Daasyainaatmani ve`danam' – take a decision to do seva. 'I will serve only You all my life.' Dedicate yourself to Bhagwan.

- Bhakti and bhakti's pehchan – (2)

Bhagwan is telling Uddhavaji about how bhakti bhava can come into the hriday. In fact, the Paramatma is in our hriday, and He is our swarup. There is no dispute about this. All the different schools that believe in the Ishwara – the Dvaitavadis and the Advaitavadis – all believe that the Ishwara abides in the hriday. They also accept that that, which we call our 'I' and 'this' are both the swarup of the Ishwara.

The question is, 'why don't we recognize Him?'

We are too busy recognizing other things – this is my son, this is my daughter, this is wealth – so we don't recognize Him. If there are ten objects in your house and your eyes are fixed on one of them, you will not see the other nine objects. People's eyes have got fixed on the small, paltry things of the world, and so we don't see the big things.

All right, but why do the eyes get fixed on the small things?

Oh my brother, this is the ashuddhi of the antahkarana.

How can this ashuddhi be removed?

Do chintan of the Paramatma repeatedly with prema. Then this ashuddhi will be removed.

What is the repeated chintan of the Paramatma with prema?

It is what we call ‘bhakti’! A nimitta – a causal factor – is needed for this chintan. Just as people keep a memento in memory of a dear person, some object is needed to help you to think about Bhagwan.

In this sansara you think about the things your mamata is attached to. You remember the person for whom you have prema, the things you desire, and the things you spend money on. Therefore, when you want to establish being reminded of Bhagwan – you want to do Bhagwan’s bhakti –the next shloka explains the things you need to do.

Majjanmakarmakathanam mama parvaanumodanam,

geetataandava – vaaditragoshthteebhirmagrihotsavah.

(11. 11. 36)

Talk among yourselves.

What should we talk about?

You talk about your children, money, business, and other worldly matters all the time. Talk about the Paramatma instead.

Should we talk about the true or the false things about the Paramatma?

Oh my brother, whether true or false things are talked about, it is the Paramatma; it is He you will be thinking about! Say what you have heard or thought about Him, imagine stories about Him, and think about Him.

Shri Brahmananda Saraswatiji, Maharaj, who was the Shankaracharya of the Jyotish Peetha, used to say, 'whenever anybody comes and sits with you, start telling him something. Then, he will take some sanskara of yours, and not leave his sanskaras with you. Just begin to say something about Krishna or Vedanta. Don't give him a chance to talk about the sansara.'

'Mama parvaanumodanam' – celebrate Bhagwan's festivals. *Parva* means celebrating an event, the way you celebrate your son's birthday, or your wedding anniversary. Similarly, celebrate Ramanavmi, Janmashtami, ekadashi, etc. This will bring talk about Bhagwan into your life, at least on those days.

People spend lavishly on the ceremonies like the mundan (when a child's head is shaved for the first time), yagnopaveeta, and marriage. In one house I saw the children had a festival for getting their boy doll and girl doll married. They had hired a band to lead the *baaraata* (wedding procession of the bridegroom). Many people were invited to participate. Had they done this for Bhagwan they would have developed a connection with Him.

'Geetataandavavaaditragoshtheebhirmadgrihotsavah' – are you fond of listening to music?

Yes, but I prefer film songs.

One gentleman came to visit me. 'I want to listen to the radio,' he said. After a while he came back. 'I can't catch Radio Ceylon here,' he said. 'What am I to listen to?'

So, if you want to hear or sing songs, let them be songs about Bhagwan. If you feel like dancing, dance before Thakurji instead of going to a dance

hall. Play some musical instrument. Have a gathering when you offer bhoga to Bhagwan and distribute the prasad. Get together a group of ten people or so, and do vichar about Bhagwan. *'Madgrihotsavah'* – have some celebration in Bhagwan's name.

Bhava does not become stable unless objects are used. If you take a fruit in your hand and offer it to Bhagwan, your bhava will strengthen. If you don't take a flower in your hand and offer it to Bhagwan, just imagine that you are offering a flower; it is like eating an imaginary meal! A sansari person's bhava does not ripen easily. Only a person who considers the sansara to be an illusion, like something seen in a dream, can get bhava by making mental offerings. A person who is immersed in the sansara has to take some object of the sansara in his hand and offer it to Bhagwan. Only then will he get bhava. So, you should develop bhava.

Yaatraa balividhaanam cha sarvavaarshikaparvasu,

vaidikee taantrikee deekshaa madeeyavratadhaaranam.

(11. 11. 37)

Do *yaatraa* – meaning, do parikrama. Walk round the Mandir as worship. Use any occasion, like the Akshay-navami, to go round the region of Vrindavan. Do the parikrama of Girirajji. Go on a trip to Pandharpur for Ashadi-ekadashi. This brings Bhagwan's bhakti into your hriday. Oh my brother, as many hours as you walk you will think, 'I am going to Bhagwan.' And, this will not seem an illusion; it will be real, and so it will change your hriday.

'Balividhaanam cha' – do balividhan.

What is that?

Shridhar Swami has written, *'pushpopahaaraadi – samarpanam* – offer a bunch or garland of flowers to Bhagwan.'

Raja Bali had done the samarpan of the Patala and the Prithivi to Bhagwan, for one footstep of His. For the second footstep he did the samarpan of Swarga and Brahmaloka. Bhagwan asked, 'where should I measure My third footstep?'

What Bali said is *'balividhaana'* – the ruling of Bali. He said, '*padam triteeyam kuru sheersha me` nijam* – please place Your third footstep on my head. Take me.' Thus, to do arpan of your head to Bhagwan, to offer up your jeevan to Him, offering up your all to Him is the rule of Bali. It is Balividhan.

So, do daan, the way Bali did daan. Just as he did the arpan of all his wealth and possessions, Swarga-Patal, and ultimately even his head, do daan in the same way.

Till when should we do this?

'Sarvavaarshikaparvasu' – meaning, do this on all annual festivals so that no deficiency comes into your habits.

'Vaidikee taantrikee deekshaa madeeyavratadhaaranam' – accept deeksha by the Vedic method. Vedic deeksha means, the sanskaras like the Yagnopaveeta. If you are a *dvijaati* – meaning, you have taken the sacred thread – you should definitely take the deeksha of the Gayatri Mantra.

And, *'taantrikee deekshaa'* means, to learn the method of the ritual of the puja. Learn how the flowers should be offered, how chandan should

be applied, how Bhagwan's murti should be dressed and adorned, etc. It is written in the Shastras that when a manushya is given initiation in these things, he becomes an adhikari for doing Bhagwan's puja.

Te` narah pashavo loke` kim te`shaam jeevane` falam,

yairna labdhaa hare`rdeekshaa naarchito vaa janaardanah.

A manushya is a pashu – an animal – in this world if his life has given no fruit; if he has not obtained Bhagwan's deeksha or done His puja.

Sadgati – a felicitous state – is not achieved without deeksha; meaning, the jeeva does not progress to higher levels of existence until he gets initiated for the spiritual path. This is described in the Shastras repeatedly.

'Madeeyavratadhaaranam' – to maintain some vrata for pleasing Bhagwan.

What vrata?

The *chaaturmaasya* is approaching. These are the four months of the rainy season when many people undertake a vrata. Take a vrata that during the chaturmasa you will eat only one meal a day, or go to the Mandir every day for Bhagwan's darshan, etc. Accept some vrata to please Bhagwan on ekadashi, purnima, etc, and take a vrata to do Bhagwan's bhajan.

Mamaarchaasthaapane` shraddhaa svatah samhatya chodyamah,

udyaanopavanaakreeda – puramandira – karmani.

(11. 11. 38)

There must be shraddha in establishing Bhagwan's murti. So establish a murti and make arrangements for the daily puja of the murti. If it not possible for you to do this by yourself, involve other people to ensure that the daily puja is maintained.

'Udyaanopavanaakreeda' – create a flower garden for Bhagwan, which He can enjoy, where His murti can be taken on a festival. Build a town in Bhagwan's name, offer villages to Him. Build a Mandir for Bhagwan so that all that is dear to you is offered up to Him.

The truth of the matter is that your feeing of 'mine' in the sansara won't be removed until you develop the feeling, 'this belongs to Bhagwan'. The followers of the Sankhya philosophy say that the asakti can be removed by doing the vivek of Prakriti-Purusha, and understanding that this sansara is a play of Prakriti.

Sammaajanopale`paabhyaam se`kamandalavartanaih,

grihashushrooshanam mahyam daasavadyamaayayaa.

(11. 11. 39)

Go to Bhagwan's Mandir and sweep the floor. If *leepana* (smearing the ground with a mixture of mud and cow dung) is needed, do it with your own hand. Make a *mandala* – a mystic figure – etc the way your servant does in your house. This removes vanity. Consider Bhagwan's house to be the house of your Master, and yourself to be His servant.

Someone may say, 'I have become a Gnani.'

So what if you have become a Gnani?

'My shareer has become important now.'

Oh my brother, when a person becomes a Gnani he stops identifying with his shareer! You have become the Brahman. It is wrong to consider yourself to be a deha. *'De`haabhimaane` galite` vignaate` paramaatmani'* – as soon as you acquire Gnan about the Paramatma, your deha-abhiman melts away! Now, you are holding on to your deha, saying that you can't do these tasks because you are a Gnani! Sita-Rama! Sita-Rama! Is such a person a deha-abhimani, or a Gnani?

So, work as Bhagwan's servant; that too, without any deceit or hypocrisy – *'amaayayaa'*. It should not be that you pick up a broom in your hand when the photographers come, and leave the work to others the rest of the time! Amayaya mean, without Maya, to serve sincerely, without deceit.

Amaanitvamadambhitvam kritasyaaparikeertanam,

api deepaavalokam me` nopayunjyaannive`ditam.

(11. 11. 40)

'Amaanitvam' – never do maan. A little maan is necessary for a person in the Grihasthashram to ensure that a manushya does not slip and fall from his position. However, he should not do *atimaan* – he should not have excessive pride – because atimaan is an Asuri sampatti – it is the property of the Asuras.

However, when you go before Bhagwan, take off your cloak of importance, and *adambhbitvam'* – don't do dambha. There should be no hypocrisy.

'Kritasyaaparikeertanam' – don't publicize the Dharmik deeds you have done. When you talk about your good deeds, it reduces the punya

earned by the good deeds. There is a description of Raja Yayati. He had done so much Dharma on this earth that after he died he went to Swarga and sat on half of the throne of Indra, who is the Raja of Swarga. Indra asked him, 'Raja, what punya did you do, that you got half of my asana?'

Yayati began to describe the rituals and good deeds he had done. His punya reduced steadily as he spoke. As soon as he finished, Indra pushed him off the throne and down to the earth. 'Why are you doing this?' asked Yayati. 'Rajan, your punya diminished as you described your good deeds,' said Indra.

So, you should not do maan or dambha, and you should not talk about your own good deeds. And, *'api deepaavalokam me` nopayunjannive`ditam'* – if there is some object of which you have done arpan to Bhagwan – for example. A bhakta says, 'this house is offered up to Bhagwan' – or it may be a field – the rule is that it will not be taxed if it is dedicated to Bhagwan. People dedicate something and think, 'now we can use it as we please', but that will not do!

Anything that has once been arpita to Bhagwan – whether it is land, a building, a field, etc – should not be used for your personal benefit. If a field has been dedicated to Bhagwan it is not right for you to eat the grain grown in it. So much so that if you have dedicated an oil lamp to Bhagwan, you should not read the light it gives out to read or do any other work. Don't think, 'there is no need to light another lamp. The light of this lamp will do.' The lamp and its effulgence have been dedicated to Bhagwan. It is no longer yours.

There are a number of points in this. Regarding the *sthaavara* – unmoving – objects like trees, fields, etc that are arpita to Bhagwan, their products are not for your use. There are people who do the arpan of

gold, diamonds etc and then wear them on occasion. That is not right. Even a Brahmin who uses the offerings made to the Devta for his personal use is considered a lower level Brahmin. He is called a *de`vala* in the Shastras. In some places it is written that it is forbidden to feed them. So, if you have done the arpan of anything to Bhagwan, you should not consider it proper to be used for yourself.

The second point is, *'raagapraapta vishayam vaa'* – you offer bhoga of four items to Bhagwan. You say, 'the kheer is very good', and keep it for your own use, distributing the other three items as prasad. That is wrong. Whatever is dedicated to Bhagwan is for the use of all.

And, *'anyasmai nive`ditam me` nopayunjyaat'* – if some item is dedicated once to any another it should not be offered to Bhagwan. For instance, you do the shraaddha of your ancestors, and offer bhoga with the food left over after the Brahmin is fed. That should not be done. Offer bhoga to Bhagwan first, and then do the shraaddha. To do the shraaddha first and offer Bhagwan the bhoga afterwards, is not acceptable.

Now, if you say that this won't do, so you won't take Bhagwan's prasad at all, that is not right either.

Shadibharmaasopavaasaistu yatfalam parikeertim,

vishnornaivaidyasikthe`na punyam tadbhunjataam kalau.

To take one grain of the prasad of Bhagwan's bhoga gives the same punya as six months of fasting.

Hridi roopam mukhe` naama naive`dyamudare` hare`h,

paadodakam cha nirmaalyam mastake` yasya soachyutah.

A manushya becomes the swarup of Bhagwan if he has Bhagwan's roop in his hriday, Bhagwan's name on his tongue, Bhagwan's prasad in his stomach and holds to his head, the discarded flowers of Bhagwan's puja.

Yadyasishtatamam loke` yachchaatipriyamaatmanah,

tattannive`date`nmahyam tadaanantyaaya kalpate`.

(11. 11. 41)

Whatever is considered the best of items in this world is what you should do arpan of to Bhagwan. And, forget about the opinion of people – *'yachchaatipriyamaatmanah'* – whatever you feel is best, the dearest to you, is what should be dedicated to Bhagwan as bhoga.

'Tattannive`daye`nmahyam tadaanantyaaya kalpate`' – all this should be placed before Bhagwan as an offering. By offering these things to Him they become anant.

Now, it is explained about the places where Bhagwan's puja can be done. The different ways for doing puja is also explained. Look, the essential point is that nothing exists, but the Paramatma. What is perceived as 'this' – everything that is not the 'I'; not the Atma – is also the self-effulgent – svayam-prakash – Paramatma. The 'I', 'I', 'I' that is perceived in the different shareers is also the sarva-adhishthana svayam-prakash Paramatma. Therefore, to follow a rule that you should know the Paramatma as your 'I' – but not in the form of 'this' – is accepted when a person is in the stage of sadhan, but not accepted in a person who is siddha. A siddha is one who has successfully accomplished his sadhana and experienced the Brahman as his Atma and the substratum of all that exists.

This is why people who do upasana insist that you should know the Paramatma in the form of 'this', but not in the form of 'I'. Here, 'this' refers to the murti you worship.

People who do the *aham-grahya-upaasanaa* worship the 'I' as the Paramatma. They believe that you should know the Paramatma as your Atma, as your 'I' – but not in 'this'.

Both these belong to different Sects.

Those who say that 'this' is the Ishwara, but not the 'I', are engrossed in their path of sadhana. And, those who say that the Ishwara is in the form of 'I' – but not in 'this' – are also engrossed in the path of their sadhana. From the viewpoint of the Pantha, both are shreshtha and worthy of respect. But from the viewpoint of the Tattva, whatever is in the form of 'this' and in the form of 'I', is all the form of the Paramatma.

Therefore, for instance, even a mosquito or an ant have the right to experience the Paramatma as *soaham*. (So = that, the Brahman, Aham= I, the Atma), and fold their hands. Therefore, my brother, your drishti should be in the Paramatma, not on the sansara.

Bhagwan now explains the ways and places where the Ishwara's upasana can be done.

Sooryoagnirbhraamano bhaavo vaishnavah kham marujjalam,

bhooraatmaa sarvabhootaani bhadra poojaapadaani me`.

(11. 11. 42)

'He *bhadra* (good) Uddhava, you can do My puja in the Surya. Do My puja in the Surya, in Agni, in a Brahmin, a cow, and a Vaishnav. Worship Me

in the akash, vayu, jala and the prithivi. Do My puja in your Self, and in all beings in the world. In fact, every place is a place for doing My puja.'

Now Bhagwan explains the ways His puja can be done.

Soorye` tu vidyayaa trayyaa havishaagnau yaje`ta maam,

aatithye`na tu vipraagraye` goshvanga yavasaadinaa.

(11. 11. 43)

For the Surya, use the *trayee vidyaa* to do puja, meaning, chanting Vedic mantras like *'sooryaatmakatvam deepah', 'sooryaadbhavanti bhootaani soorye`na paalitaani tu, soorye` layam praapnuvanti yah sooryah soahame`va cha'* – offer excellent substances into the agni and do the Yagna saying, *'yagnaye` svaahaa', 'idam agnye` na mamah'.* If a Brahmin comes to your house, welcome him with all respect. *'Aatithye`na tu vipraagraye`'* – he is an honored guest. 'Bhagwan Himself has come to my house!' *'Goshvanga yavasaadinaa'* – if you see a cow, give her green grass to eat.

So, my brother, don't spoil yourself by thinking, 'this is not the Paramatma; nor is this the Paramatma'. See, instead, 'the Paramatma is present in this, and this, and this.' Let your hriday be filled with benevolence for all. Don't let dvesha fill your hriday.

Vaishnave` bandhusatkrityaa hridi khe` dhyaananishthayaa,

vaayau mukhyadhiyaa toye` dravyaistoyapuraskritaih.

Sthandile` mantrahridayairbhogairaatmaanamaatmani,

kshe`tragnam sarvabhoote`shu samatve`na yaje`ta maam.

(11. 11. 44-45)

If some Vaishnav comes to your house, say 'my brother has come!' Welcome him as you would welcome your brother. Embrace him. Make him sit on a high seat. *'Hridi khe` dhyaanaanishthayaa'* – how can we worship Bhagwan in the akash? Look, the akash is of two kinds – one is inside the shareer and the other is outside the shareer. Do dhyana in the hriday-akash with your eyes closed. 'Bhagwan is seated here.' And, do dhyana with your eyes open and see the akash outside. 'Bhagwan is seated there.'

When you do dhyana in the hriday, Bhagwan looks a little like you.

How is that?

Bhagwan faces the direction you face. He has hands and a stomach like you have. This helps you to identify with Bhagwan more easily. And if you want to do Bhagwan's dhyana outside, you will feel Bhagwan is facing you. Thus, dhyana can be done by both methods, both in the mana. This is the method of His puja.

'Vaayau mukhyaa dhiyaa toye` dravyaistoyapuraskritaih' – this vayu that passes by – what is it?

'Vaayu tvame`va pratyaksham bhramaasi – He Vayudev, you are the Brahman incarnate.'

How should the upasana of the vayu be done?

'Mukhyadhiyaa', meaning, *praanavidhayaa.* The vayu that moves in this world is your prana; it is not separate from your breath. Nobody can separate this breath from the air. Therefore, 'the vayu that moves in this

entire creation is my prana' – have this feeling. Look where you have reached!

Where is the akash seen?

It is seen in the hriday?

'Dravyaistoyapuraskritaih' – whenever you go to the Gangaji or Narmadaji, do arpan of water mixed with saffron and sugar, to Bhagwan who is in the form of the water.

'Sthandile` mantrahridayaih'* – do puja of the prithivi. Make the prithivi the *ve`dee – the platform. The make a *kunda* – a basin – in it. Gather dry twigs and offer ghee in the sacred fire saying, *'svaahaa, svaahaa, svaahaa'*, making offerings in the havan.

'Bhogairaatmaanamaatmani' – how can you do the puja of Bhagwan in yourself?

Bhagwan has said in the Gita:

Karshayantah shareerastham bhootagraamamache`tasah,

maam chaivaantah shareerastham taanviddhyaasuranishchayaan.

(17. 6)

(People who don't have Gnan do fasting and weaken the pancha bhoota in the shareer and the Paramatma in the antahkarana.)

'I am seated in all shareers. When a person inflicts severe austerities on his shareer it gives Me dukha.'

If a vessel is heated on fire, the water in it will get heated, and the rice in the water will also get heated. Thus, a person who gives dukha to his

shareer also gives dukha to the Paramatma. So, give yourself proper food, clothing and repose. The way to do Bhagwan's puja in yourself is to give your shareer the things it needs. Don't torture it. This is puja of the Paramatma within.

For example, Bhagwan feels contented when you offer a meal to a Vaishnav, a Brahmin, and a cow, because He is in all shareers. Now, what aparadh has your shareer done, that you deprive it of what it needs? Isn't Bhagwan present in your hriday? Oh my brother, give food to your shareer too. That will make Bhagwan feel satisfied. However, keep the viewpoint, 'Bhagwan is seated in my hriday; it is He who is partaking of this food.' Don't place yourself first; place Bhagwan first.

'Kshe`tragnam sarvabhoote`shu samatve`na yaje`ta maam' – now, how to do puja in all?

The Paramatma is seated in all beings as the *kshe`tragna*. (The shareer is called the *kshe`tra,* meaning the field; Kshtragna means the knower of the field, the Paramatma.) The water in the ghata of Gnan that is present in the thousands of shareers is the reflection of the one Paramatma.

'Samatve`na' – 'aham ahamiti saakshaat brahmaroope`na bhaati' – it is that same one Paramatma who is seated in every 'I', as the Kshetragna. So, have a feeling of samata for all – see everyone with equal goodwill – and see that Paramatma.

'Samatvamaaraadhana machyutasya' – have a feeling of equal goodwill for all. That is also Bhagwan's aradhana.

Dhishnye`shve`shviti madroopam shankhachakragadaambujaih,

yuktam chaturbhujam shaantam dhyaayannarche`tsamaahitah.

(11. 11. 46)

Which swarup of Bhagwan should you see in the adhishthana of everything?

'E`shu dhishnye`shu'–see Bhagwan in all these forms.

Which forms?

'Shankha-chakra-gadaa-ambujaih yuktam chaturbhujam shaantam dhyaayannarche`tsamaahitah' – Bhagwan's four-armed, chatrubhuj form is shanta. He holds the Shankha, Chakra, Gada and *ambuja* – meaning, a lotus, in His four hands – that means the form of your Ishtadev. See the form of your Ishtadev in all.

Why does Bhagwan sound the Shankha? 'Oh, My bhakta is victorious! Now, the mana won't be victorious.' This is why Bhagwan sounds the Shankha to proclaim the victory of His bhakta over the mana.

And, if anyone comes to create trouble for the bhakta, Bhagwan sends His Chakra to destroy him. Bhagwan's Shankha is not for His own victory, because Bhagwan is *ajita* – He is unconquerable! And, when anyone sets out from afar to create trouble for His bhakta, Bhagwan's *kaala-chakra* – the wheel of Time – goes round him.

There was a Mahatma who lived near Kashi. Once, a man went to hit him with a *dandaa* (a thick cane) with both hands. When he lifted his hands to bring down the danda on the Mahatma's head, the hands remained frozen in that position. He became like an immovable pillar. The Mahatma stood there, serene and smiling. I asked the Mahatma,, 'how did his hands become paralyzed in that position?'

‘I don’t know,’ said the Mahatma. ‘I made no sankalpa of any kind. This is Bhagwan’s leela. The Devtas move around in the akash. When they see that somebody is about to harm a bhakta of Bhagwan they stop him then and there. There is no need for the bhakta to make any sankalpa.’

And what if someone comes close to the bhakta?

‘Then Bhagwan’s Gada moves. The Chakra attends to the hostile person when he is at some distance, and the Gada deals with the person who is close. They are there to protect the bhaktas.’

Why does Bhagwan keep a kamal in His hand?

‘If any bhakta comes and says, “Bhagwan, I want Your prema”, what will He give His bhakta? Bhagwan keeps His hriday-kamal ready in His hand, to give the bhakta at once.’

This is why Bhagwan’s chaturbhuj roop – His four-armed form – has the Shankha, Chakra, Gada and a kamal. Bhagwan doesn’t keep His *bhujaa* (arms) for Himself. Even His arms are for the sake of His bhaktas. When Rukmini fainted with distress, Bhagwan caught her with two arms, wiped her tears with one hand, and stroked her hair with one hand. All four hands were used to comfort her.

Thus, Dharma, Artha, Kama and Moksha – Bhagwan’s chaturbhuj form is for giving the four Purusharthas. This is His shanta roop. You should worship it everywhere, and your chitta should be focused single-pointedly in puja.

Ishtaapoorte`na maame`vam yo yaje`ta samaahitah,

labhate` mayi sadbhaktim matsmritih saadhuse`vayaa.

(11. 11. 47)

The word *samaahita* has come in an earlier shloka also. Samahit means to bury your mana in the Paramatma. Let it take Samadhi in the Paramatma. Just as a corpse is buried in the earth, cover your mana completely on all sides with the Paramatma. This is the meaning of samahit.

So, do Yagna, daan, and havan through the Ishta, and also through the *poorta*, the concealed forms of the Paramatma. Make a well, a garden, or lake, etc, and do Bhagwan's aradhana with your mana focused on Him alone.

What will that achieve?

Bhagwan says, *'labhate` mayi sadbhaktim* – you will get a *satee-bhakti* for Bhagwan.'

Bhakti can be obtained in life, but to get sati-bhakti means to get bhakti that is *avyabhichaarinee*, being totally engrossed only in Bhagwan's bhakti.

There is preeti in every hriday. Some people connect the preeti in their hriday to the Ishwara, some to the Guru, some to their mother and father, some to the husband, some to a Seth and some to the person who provides them with good food! Some connect their prema with their own shareer. That preeti is a fickle bhakti. Bhakti for Bhagwan should be total dedication and love for only Bhagwan and no other.

So, let your bhakti for the Ishwara be sad-bhakti, meaning, sati-bhakti.

When will this bhakti be connected with the Ishwara?

That will be when you worship the Ishwara in every way.

Now, the question is, when you get such a bhakti, how will you think continuously about Bhagwan?

Look, to do seva is another matter, and to remember Bhagwan continuously is another matter. Bhagwan says, '*matsmriti saadhuse`vayaa* – you can get My continuous smriti only by doing seva of the Sadhus. The Sadhus remember Me all the time, so if you do their sanga their sadhan and their Dharma will come into you. So, you can obtain a continuous smriti of Me only through Satsang.'

The word *smriti* means Gnan here. That means, when will I get Tattvagnan?

When you obtain sad-bhakti by this method you will get Satsang. Then, after obtaining the shuddha adhikar – the unsullied eligibility – for it, you will get *matsmriti'* – you will get Tattvagnan, you will experience the Tattva that is the Paramatma.

Praaye`na bhaktiyoge`na satsange`na vinoddhava,

nopaayo vidyate` saghnamyangpraayanam hi sataamaham.

(11. 11. 48)

'He Uddhava, there is practically no other method for obtaining Me, except Bhakti Yoga and Satsang. Do Bhagwan's bhakti and do Satsang.'

There is a Raja who has been doing Satsang for over thirty five years. One day somebody asked him at his Court, 'you have done Satsang and bhajan for so many years. What has your experience been – what should a manushya do?'

‘To obtain the Ishwara and Gnan about Him, to get Brahmagnan – these are the fruits; regarding what a manushya should do, my experience is that two things should never be given up. One is japa. Japa should never be given up. The other is Satsang. Satsang should never be given up. When you continue to do Satsang you will have the urge to do Bhagwan’s bhajan. You will continue to get the shakti to understand the Satsang. Thus, bhajan nourishes Satsang and Satsang nourishes bhajan.’

So, my brother, give up talking about the sansara; it is a useless topic! The secret of secrets is that you should stop talking about worldly matters and start talking about the Ishwara.

Even a person who has almost reached the pinnacle of knowledge about the Vedas will get dukha is he associates with sansari people and discusses worldly matters, even though there will be no obstacle in his getting Mukti. Therefore, never leave bhajan and Satsang. This is the only method.

What is so special about Satsang?

Bhagwan said, *‘nopaayo vidyate` saghryagn – saghryang upaayah’ – saghrayang* means, *samicheena* – the best method, the most superior method. The reason is *‘praayanam hi sataamaham’* – the Sat-purusha don’t live in luxurious palaces; their home is in Bhagwan. When you do Satsang they will take you to their house sooner or later. ‘Come and see my house’. You will meet only Bhagwan there.

Athaitatparamam guhyam shrinvato yadunandana,

sugopyamapi vakshyaami tvam me` bhrityah suhrit sakhaa.

(11. 11. 49)

‘Therefore, He Yadunandan, child of Yadu, Uddhava, you are sitting here to listen, and I will tell you the supremely secret matters, because you are My bhritya, My suhrit, and My sakha.’

Bhritya means servant, suhrit means well-wisher, and sakha means a comrade who is with you in life and death.

Huma-tuma e`ka kunja ke` sakhaa.

(You and I are comrades of the same arbor.)

In sakha there is an equality of the prana, in suhrit there is *hita* – meaning, the person does what benefits his friend.

‘You do My seva and desire My good. Our jeevan-maran is together. That is why I will tell you that, most secrets of hidden matters. I will not hide anything from you.’

Thus this eleventh chapter of the eleventh canto is completed.

Chapter Twelve.

- The glory of Satsang.

Na rodhayati maam yogo na saankhyam dharma e`va cha,

na svaadhyaayastapastyaago ne`shtaapoortam na dakshinaa.

Vrataani yagnashchhandaansi teerthaani niyamaa yamaah,

yathaavarundhe` satsangah sarvasangaapaho hi maam.

(11. 12. 1-2)

This is a secret talk that is spoken openly, but people don't understand it.

I was in a city in Marwar once. I had gone to the house of a Seth. I saw some fifty trunks lying outside the main doorway, in the courtyard. There were large padlocks on the main doors, and a row of steel cupboards inside. I asked the Seth, 'my brother, you are a wealthy man. Aren't you afraid of thieves and dacoits?'

'Maharaj,' he said, 'all the wealth is kept in the trunks lying outside. The steel cupboards are mere guards; they are false. Which thief or dacoit will imagine that our ingots of silver and gold are kept in the trunks outside the house?'

So, Maharaj, Bhagwan Shri Krishna is telling His beloved Uddhava the points that are evident and yet hidden.

What are they?

'Na rodhayati maam yogo – Yoga does not have the shakti to captivate Me.' *Rodhayati* means, to block the path.

Yoga is done by the effort of the jeeva. How can Yoga, which is done by a jeeva's effort, control the Ishwara? Rama-Rama! *'Na rodhayati maam yogo.'*

Can the buddhi reach the Ishwara?

No. '*Na saankhyam'* – buddhi cannot reach Him. *'Dharma e`va cha'* – and if you say you will reach the Ishwara on the strength of Dharma, well, Dharma can take you to Swarga. If you do nishkama Dharma you can go to Brahmaloka, but Dharma does not have the power to captivate the Ishwara. Yoga will give you that, which is in Samadhi. How will it give you what is present at this moment? *'Na svaadhyaayah'* – no amount of svadhyaya can give you the Paramatma. *'Na tapastyaago'* – neither tapasya nor tyaga – giving up your normal dress and donning the garb of a Sanyasi – can obtain the Paramatma.

'Ne`shtaapoorta na dakshinaa' – charitable acts like building a well or a charitable kitchen, doing daan, or Yagnas – none of these can obtain the Ishwara. Even giving dakshina to Brahmins won't obtain the Ishwara for you. *'Vrataani yagnashchhandaansi teerthaani niyamaa yamaah' – na rodhayanti* – great vratas, Yagnas, *chhanda* – meaning, trickery – visiting tirthas, undertaking niyam and yama – self imposed austerities and self-restraint as prescribed by the Yoga Shastras – cannot captivate the Ishwara.

Someone may say, 'my brother, the Ishwara is very compassionate. He can be captivated by anyone – He can be captivated by just anybody – He is ready to listen to everyone. What is it that the Ishwara is lacking in?'

The lacking in the Ishwara is that He is not controlled by anybody. *'Sarvasya vashee sarvasya eeshaanah'* – He is the Master of all, and He controls everything. Now, when a person lacks something, the lacking pinches him.

What you say is correct – the Ishwara gets captivated by japa, tirtha, chhanda, Yagna, tapa, svadhyaya, tyaga, etc; but, Bhagwan says, *'Yathaa hi satsangah maam avarundhe` tathaa anyah nah* – no other sadhan captivated Me the way Satsang does.'

Satsang means, preeti for a Sant.

There is a story in the Shiva Purana.

One man went to get the darshan of Shankar Bhagwan. He went many times, but the doors were always shut for him, and he could not get Bhagwan's darshan. He turned back disappointed.

On one occasion he met a bhakta as he was going up for the eleventh time. The bhakta saw that the man was looking worried and asked, 'my brother, what is troubling you?'

'I have gone so many times in the hope of getting a darshan of Shankar Bhagwan,' said the man, 'but the doors are always closed for me. I don't get His darshan.'

The bhakta said, 'Just tell Bhagwan that you met this bhakta of His, and that I have sent you to get His darshan.'

The doors were closed again when the man reached Bhagwan's Mandir. He said what the bhakta had told him to say. At once the doors opened. Shankar Bhagwan manifested. 'Come, My brother,' He said. 'My not

accepting you was another matter, but now that My bhakta has accepted you, I must also accept you.'

I had heard from some Sindhis, a story the messengers of Yama Raj – the Devta of death – came for a paapi as he lay dying. The eyes of a Sant fell on the man. He called out, 'O Yamadootas! Listen! Listen! What is happening? Who is it you are taking?'

'Maharaj, we are taking this man who is a paapi.'

'Very well,' said the Sant. 'When you go to Yama Raj, tell him that this man had made me laugh one day.'

When the Yamadootas reported this to Yama Raj, he said, 'a Sant has interceded for this man. There is no need to look at the book of accounts of his deeds. Send him to Swarga. He will not be kept in our Loka.'

So, *'yathaavarundhe` satsangah sarvasangaapaho hi maam.'*

What is the reason that Satsang has such glory?

The glory of Satsang is because *'sarvasangaapaho'* – it removes other sangas. Satsang destroys all worldly asaktis; otherwise, the mana remains filled with the feeling that this is bad, this is wrong, and so on. The faults you don't want to see in others are what you think about, and seat in your hriday. There can be no greater state of being fallen than to see only doshas in the sansara, and not get the darshan of the Ishwara – the Sacchidananda Parabrahm Paramatma who fills the world.

So, the purport of Satsang is that it is a method for removing all asakti a person has for worldly objects. This point is stated in several places in the Bhagwat. *'Santaah sangasya bhe`shajam'* – if there is any medicine

for curing the disease of sanga, it is only Satsang. No other medicine can cure the ailment of worldly sanga.

Satsange`na hi daite`yaa yaatudhaanaa mrigaah khagaah,

gandharvaapsaraso naagaah siddhaashchaaranaranaguhyakaah.

Vidyaadharaa manushye`shu vaishyaah shoodraah striyoantyajaah,

rajastamah prakritayastasminstasmin yuge`anagha.

Bahavo matpadam praaptaastvaashtrakaayaadhavaadayah,

vrishaparvaa balirbaano mayashchaatha vibheeshanah.

Sugreevo hanumaanriksho gajo griddho vanikpathah,

vyaadhah kubjaa vraje` gopyo yagnapanyastathaapare`.

Te` naadheeta – shrutiganaa nopaasitamahattamaah,

avrataataptatapasah satsangaanmaamupaagataah.

(11. 12. 3-7)

'Every Yuga has people with Rajoguni and Tamoguni natures. The Satyuga, Treta, Dwapar and Kali Yugas all have Daityas, Rakshasas, animals, birds, Gandharvas, Apsaras, Nagas, Siddhas, Chanars, Guhyakas, and Vidyadharas. Among the manushyas there are Vaishyas, Shurdras, women and low-caste people. Out of these, there are many who have attained My *pada* – My status.

Vritrasura obtained Me. So did Prahlad, the son of Kayadhu. Vrishaparva, Bali, Banasura, Mayasura, Vibhishan, Sugriva, Hanuman, the bear Jambavan, Gajendra, the geedha, Tuladhar, Dharmavyadha, Kubja, the

gopis of Vraja, the Yagna-patnis, and many others have obtained My pada.'

'Te` naadheeta – shrutiganaa' – it is not that they had studied the Shrutis of the Vedas. *'Nopaasitamahattamaah'* – nor had they done seva of the Brahmins skilled in the rituals of Karma-kaand. *'Avrataataptatapasah'* – they had done no vratas or tapasya. How did they obtain the Paramatma?

It was through Satsang. *'Satsangaanmaamupaagataah'* – they obtained Bhagwan through Satsang.

The Shrimad Bhagwat describes Satsang as *'yatra mrishtaa katha nityam'* – where Bhagwan's sweet katha is done every day. *'Shrinvanti, kathayanti cha'* – where people listen to, and talk about Bhagwan every day.

There should be no talk – no discussion – about the sansara, men and women, of someone being a thief or a rogue, or a depraved person. To let go of all such talk and do Bhagwan's katha in the Satsang, in order to make your chitta shuddha, is Satsang. It is this bhagavad-katha that turns the chitta away from the sansara, and removes raaga-dvesha; else, even people who reach lofty positions get caught up in discussing the sansara and the asaktis of the sansara.

Ke`vale`na hi bhaave`na gopyo gaavo nagaa mrigaah,

ye`anye` maadhadhiyo naagaah siddhaa maameeyuranjasaa.

Yam na yoge`na saankhye`na daanavrata – tapoadhvaraih,

vyaakhyaasvaadhyaaya – sanyaasaih praapnuyaadyatnavaanapi.

(11. 12. 8-9)

'These gopis, the cows, trees, and deer – they obtained Me only through bhava.'

It is described that when Shri Chaitanya Mahaprabhu went from Jagannathpuri to Vrindavan he would become immersed in thinking of Bhagwan as he did sankirtan. Even the tigers in the jungles he passed through pranced with joy at the sound of the sankirtan. The deer swayed and the birds chirped in tune. Creepers blossomed and trees oozed sap.

So, Narayana! When the gopis did the darshan of Shri Krishna – think about the bhava in their hriday. They were immersed in anand. The cows would forget to eat grass. It is described that they forgot to chew the cud in their mouth. They neither swallowed it nor spat it out. They just stood there and gazed at Shri Krishna with prema.

'Nagaah' – the Bhagwat describes how trees would hang low, laden with fruit, so that when Shri Krishna passed below them He could pluck what He liked. The Atma of Yamalarjuna and other trees was in a jada state. It became chetan and manifested.

'Mrigah' – the does, accompanied by their husbands, the Krishnasar deer, did Shri Krishna's puja with their big eyes. *'Ye`anye`moodhadhiyo naagaah siddhaa maameeyuranjasaa'* – the extremely dull snakes of all kinds became siddha by the touch of Bhagwan's charanaravinda. They obtained the Paramatma. That, which cannot be obtained by Yoga, Sankhya, daan, vrata, Yagna, or tapasya – or by great discourses and svadhyaya, by taking Sanyas and striving for Bhagwan by any other methods – is obtained by Satsang.

Just look at *sthirataa* of your chitta – how still is your mana? I am not telling you to force yourself to come to Satsang. If there is dukha in your chitta, if there is burning in your heart, if the sansara gives you dukha repeatedly, if you have some physical problems, if your mana is agitated, if your relatives and associates betray you – then shift your mana away from these things and attach it to Satsang. Connect it to Bhagwan. Then, see whether you get kalyan or not! See whether sukha-shanti come into your mana or not! This is self-evident – *'haatha kangana ko aarasi kyaa* – you don't need a mirror to see the bangle on your hand!'

I am not telling you things that will give you sukha in Swarga; I am talking about what will give you sukha in this very life, here, on this earth. Just as you feel satisfaction after a good meal, you feel tripti when you do Satsang; you get sukha.

I am not discussing the Dharma that gives its fruit after death What I am explaining is how your dukha can be removed, and you can get sukha in this very life; how your ashanti can be removed and you can get shanti; how your dissatisfaction with life can be replaced with a feeling of contentment; how every follicle in your body, your mana, and your buddhi blossom with happiness.

Just leave the people who are filled with raaga-dvesha, and do Satsang where the talk is only about Bhagwan and nothing worldly. Attach your mana to Bhagwan

Raame`na saardham mathuraam praneete` shvaafalkinaa mayyanuraktachittaah,

vigaadhabhaave`na na me` viyogateevraaghayoanyam dadrishuh sukhaaya.

(11. 12. 10)

There are repeated incidents in the Bhagwat where Shukadevji remembers the gopis and says two shlokas about them. Sutaji does the same. Bhagwan, too, talks about the gopis more than He needs to whenever they are mentioned.

So, now the memory of Vraja arose in Bhagwan. He said, 'Uddhava, what am I to tell you? When Akrura, the son of Svafalka, took Me to Mathura forcibly, along with Balaramji……'

Bhagwan did not say, 'I came to Mathura.' He said, *'mathuraam praneete`* – he took Me forcibly. It is not that I wanted to go to Mathura. *Mayyanurakta chittah* – the gopis' chitta is always filled with anuraag for Me; they became extremely dukhi when I left Vrindavan.'

You see, the chitta of every person is anurakta somewhere or the other. There is nobody whose mana is without the *ranga* – the color – of attachment. If you shut your eyes and see, the object of your attachment will come before your mana. It may be a person, wealth, or some object. Thus, some ranga fills the mana of every person, and this is called vasana; it is called sanskara.

What comes into your mana?

So, Narayana! The chitta of the gopis also had anuraag, but their anuraag was for Shri Krishna.

Yaa anuraagee chittakee, gati samujhe` nahin koya,

jyon-jyon boodai syaama ranga, tyon-tyon ujjavala hoya.

People don’t understand the movement of the anuragi chitta. The more it is immersed in the dark hue of Shri Krishna, the brighter it becomes.

If the chitta is dipped in black, it should become black, isn’t it?

No; when it is immersed in the dark Krishna, it becomes radiant.

What magic is this? *‘Mayyanuraktachittaah’* – the chitta of the gopis is colored in Shri Krishna’s color. They see Shri Krishna in front, they see Him behind; they see Him to their left and to their right, above and below! Their chitta is colored so completely that the gopi does pranayam to remove Shri Krishna from her chitta, because her being totally engrossed in Him prevents her from doing her daily chores.

Vigaadhabhaave`na na me` viyogateevraadhayoanyam dadrishuh sukhaayaa.

‘Vigaadhabhaave`na’ – their bhava was deeply immersed in Shri Krishna. If a person dives deep into a river, he is totally immersed in water on all sides. The gopis’ chitta is immersed in Shri Krishna so completely that that see Him everywhere. And, when Akrura took Shri Krishna to Mathura, they lost all hope of getting sukha anywhere. The intense tension of the separation was overwhelming.

Taastaah kshapaah pre`shthatame`na neetaa mayaiva vrindaavanagochare`na,

kshanaardhavattaah puraranga taasaam heenaa mayaa kalpasamaa babhoovuh.

(11. 12. 11)

Two things manifested in the lives of the gopis. One was the memory of the moonlit nights when Shri Krishna manifested before their eyes. 'He used to spend the nights frolicking with us, doing Raas. He would laugh, play and dance with us. Each night passed as though it was just half a moment.'

'The gopis are the same and the nights are the same, Vrindavan is the same – but what was the condition of the gopis in My absence, Uddhava? *Heenaa mayaa kalpasamaa babhoovuh* – the nights now seem as long as a kalpa – an age – for them.'

Why is that? It is the same Vrindavan, the same gopis and the same nights; then why did this difference come?

'It is because I was not before them. When I was with them the nights passed like half a moment, but without Me, every night seems as long as an age.

Taa naavidanmayyanushanga – baddhadhiyah svamaatmaanamadastathe`dam,

yathaa samaadhau munayoabdhitoye` nadyah pravishtaa iva naamaroope`.

(11. 12. 12)

The condition of the gopis in their prema was like the condition of the Yogis and Munis in Samadhi – *maaya anushangabaddhadhiyah.'*

Some people lose themselves in the practice of Yoga, and some in doing vichar. The gopis obtained *anushanga* – prema for Shri Krishna by Satsang. 'They tied their chitta to Me. Now, they have no thought of

wealth, of this loka or of paraloka. They have forgotten their “mine” and their “I”.’

‘Adastathe`dam’ – *adah* means paraloka, the other worlds; and *idam* means this loka, the world we live in. The *aatmaa* means ‘I’ and *tvam* means ‘mine’. The gopis forgot everything – their ‘I’, ‘mine’, ‘this’ and ‘that’.

How?

The way a Mahatma gets immersed in Samadhi.

‘Abdhitoye` nadayah pravishtaa iva naamaroope` – when rivers merge into the sea, they lose their name and form; they become the form of the sea. The gopis merged into Me in the same way. They have given up their name, form, relationships and the sansara. They have become one with Me.’

Matkaamaa ramanam jaaramasvaroopavidoabalaah,

brahma maam paramam praapuh sangaachchhatasahasrashah.

(11. 12. 13)

Did the gopis have Gnan?

No, they did not have Gnan. It is not that knowledge and learning alone is always enough. Many people have the false impression that if all people are educated up to B.A. or M.A. they will become ethical and principled, and wrong-doing will cease. However, my friend, this seems a futile hope when we see the behavior of some highly educated people.

Then, what is to be done?

Education is not sufficient for achieving everything. A lot of good is achieved in this sansara by shraddha and bhavna, because these are the wealth of the hriday. Don't think that people will get kalyan when they get the right attitude; there will never be a time when all the people in the world will have the right attitude! But, the people who don't have the right attitude can get kalyan if they develop shraddha and bhavna.

So, what did the gopis do?

'Asvaroopvidah' – they did not know Bhagwan's swarup. In that case, why are they placed in the category of those who have Tamo guna?

Or, you can take it that they were so absorbed in prema for Shri Krishna that they did not need Gnan! Their mana had only one kamana – 'I should get Shri Krishna.'

What did they think Shri Krishna to be? The Brahman?

No, not at all! *'Ramanam jaaram'* – they felt that He is there for their *ramana* – for giving delight to them. They felt that He is their *jaara* – their lover. They did not understand His swarup.

However, Shri Krishna says, '*Brahma maam paramam praapuh* – they obtained My supreme swarup.'

How?

'Sangaat – this is the greatness of sanga! After all, they came to Me! It is immaterial whether they knew My swarup or not. If someone puts his hand in fire unconsciously, won't it get burnt? If he drinks amrita unknowingly, won't he become immoral?'

'Na hi vastushaktih buddhimape`kshate`' – the shakti of a vastu does not consider whether a person knows it or not. That is why the gopis who got the sanga of Shri Krishna got kalyan.

Tasmaattvanuddhavotsrijya chodanaam pratichodanaam,

pravrittam cha nivrittam cha shrotavyam shrutame`va cha.

Maame`kame`va sharanamaatmaanam sarvade`hinaam,

yaahi sarvaatmabhaave`na mayaa syaa hyakutobhayah.

(11. 12. 14-15)

Bhagwan said, 'Uddhava, the influence of My bhajan is such – the influence of Satsang is such – that it gives kalyan.'

'Tasmaat' – means, *yasmaade`vam tasmaat.* 'Since the influence of Satsang is so great, Uddhava, don't look at what is written in the Vedas. Don't even see what the Shastras tell you to give up. Don't think about the different paths, like the pravritti marg and the nivritti marg. Don't think about the Grihastha Ashram and the Sanyas Ashram. Forget what you have yet to hear and what you have heard in the past.'

Then, what should I do?

It is written in the Gita:

Sarvadharmaan parityajya maame`kam sharanam vraja,

aham tvaa sarvapaape`bhyo mokshayishyaami maa shuchah.

(18. 66)

(Offer up all your Dharma, all your ordained duties to Me, and take sharan in Me. I will liberate you from all paapa. Do not grieve.)

'Maame`kame`va sharanam aatmaanam sarvade`hinaam – come to the sharan of the one that I am.'

'Sarvade`hinaam aatmanam – I am the Atma of all. Come into My sharan.'

How can I come into Your sharan?

'Sarvaatmabhaave`na – the Atma of all is the one Paramatma. There should be no raaga and no dvesha anywhere. Experience the one Paramatma in the hriday of all, and come into My sharan. The result of this will be that you will become one with Me. You will merge with Me, and become *akutobhaya* – meaning, you will become free of all fear.'

- Until when should we do karma?

Uddhava uvaacha

Sanshayah shrinvato vaacham tava yoge`shvare`shvara,

na nivartata aatmastho ye`na bhraamyati me` manah.

(11. 12. 16)

Uddhavaji asked Shri Krishna a few questions.

Vishvanath Chakravarty has sensed some sarcasm in this. He feels that Uddhavaji said, 'He Krishna! When You started the upadesh, You told me that I am adhikari of Gnan – *"viddhi maayaa manomayam, tvam tu sarvam parityajya, sne`ham sarvabandhushu"* – let go of sneha with everybody, and understand that this whole srishti is merely Maya, because it is made by the mana. Then wander in the world with samadrishti.'

Bhagwan's words gave Uddhavaji the knowledge that he is qualified for Gnan, that this is what Bhagwan is indicating.

'Then, a little later You said, *"mayee sarvaani karmaani vinyasya nirape`ksha samaachara* – do everything for Me without expecting anything."'

Then, it seemed as though Uddavaji is an adhikari for nishkama karma.

'Now, You say, *"tasmaattvamuddhavotsrijya chodanaam pratichodanaam, pravrittam cha nivrittam cha shrotavyam cha shrutame`va cha* – let go of all Dharma and karma, and come into My sharan."'

So, now it seems that Uddhavaji is an adhikari for sharanagati and bhakti.

So, Uddhavaji said, 'Shri Krishna, You gave so many teachings! What should I do? Should I do karmas or should I give up karmas? Should I do nishkama karma or should I do bhakti, or should I obtain Gnan? Nothing is clear, He Yogeshwara!'

Yogeshwara means, one who tells people about the different Yogas; Shiva, the Sanakadis, the Mahapurushas, and others. Shri Krishna is the Swami of all of them. *Tava vaacham shrinvatah me` mama aatmasthah sanshayah na nivartate`* - listening to Your talk does not remove the *sanshaya* (doubt) in my hriday, about whether I should get involved in nishkama karma, or become a sharanagata, or become a Tattvagnani. I cannot decide what I should do.'

In reference to this episode, Jeeva Goswami has said that everything Bhagwan said was absolutely clear. Bhagwan said that nishkama karma makes the antahkarana pavitra, when a person with a shuddha

antahkarana does chintan about either the tvam-padartha – the tvam, meaning, you the Atma – or the Tat-padartha – the Tat, meaning, the Paramatma – he should make the tvam-padartha one with the Tat-padartha, and that is Tattvagnan.

And, if he does the chintan of the Tat-padartha and places the tvam-padartha in the sharan of the tat-padartha, it becomes bhakti. Bhagwan has explained this unambiguously. Even so, it is in Uddhava's mind that no ambiguity should be left in anybody's mana, and so he expresses the doubts as his own, and asks Bhagwan for a clarification. He says that his doubts are not removed fully – *'ye`na bhraamyati me` manah* – this is why my mana is confused.'

Shridhar Swami has given a different explanation. He says, 'Uddhava's question is, *"aatmasthah sanshayah"* means, *"aatmavishayah sanshayat"* – is the Atma the karta or an akarta? You say once that the Atma is an akarta, and once that the Atma is a karta! So, the doubt about that is not removed. If the Atma is a karta, then the person should do karmas with a nishkama bhava, and also be a sharanagata. If the Atma is not a karta – if it is an akarta – there is no need for a person to do any sadhan. The root of the dispute is cut away.'

The second question is whether an adhikari purusha should do karmas, or not. 'About this, what You said is confusing, and that is why my mana is confused. Please describe this clearly.'

In reply, Bhagwan gives the clarification in eight shlokas. They are such that if anybody reads them straight through, he will not grasp the explanation. Shridhar Swami first explains the purport of Bhagwan's resolution of the question, and that helps a person to get a better understanding of the shlokas.

Shridhar Swami first explained by saying, 'look – the Ishwara is a *ne`ka maayaavee'*. Neka mayavi means that Maya exists only in a small part of the Ishwara's essential swarup, and even that is imagined. So, the imagined Maya has no effect on Bhagwan's essential swarup. Thus, the Ishwara is in no way ruled by His Maya; it is Maya who is ruled by Him. And, He controls that Maya, and glimmers in the form of the whole prapanch we see. He is the interactive world in which we live.

Just as the akash seems to be blue, the Brahman appears in the form of the part of the Ishwara that has Maya, which is this prapanch. And, because of this *adhyaasa* – meaning, this false attribute – in the prapanch, the jeeva begins to consider himself to be the karta and bhokta, due to avidya. He thinks, 'I am a paapi-punyatma, I am sukhi-dukhi.'

All right, my brother, I don't consider myself to be a paapi-punyatma.

That is very good. I felicitate you; but do you consider yourself to be sukhi-dukhi or not? As long as you feel that you are sukhi-dukhi you also believe yourself to be a paapi-punyatma. You cannot accept one without the other, because they are linked. A person who accepts that he is sukhi-dukhi also accepts that he is a paapi-punyatma.

Now, here the adhikari of *vidhi-pratishe`dha* – meaning, the rules that permit and the things that are prohibited – comes in. If you are the doer, you should do this and not do that; then you will obtain sukha. When a person believes himself to be the karta-bhokta, then, *'karmaani kuru ityuktam'* – this is the rule of what you should do for antahkarana shuddhi. Your antahkarana won't be shuddha if you don't do these karmas.

Is there dirt in your mana or not? Someone may claim that there are no impurities in his mana, but mere claiming won't do!

What is the dirt of the antahkarana?

The dirt of the antahkarana is to have vasanas. It is not right to point out the vasanas of other people. When the topic of vasanas comes up, you should admit that your antahkarana has some vasanas. When a dosha is to be described talk about your own doshas, and when gunas are to be described, talk about the gunas of other people.

One Mahatma scolded a sadhak. He did not say, 'you are very bad'; he said, 'you have become like me.'

The sadhak said, 'Maharaj, it is a great good fortune if I become like you!'

The Mahatma said, 'No, you have not understood. *Mo sama kauna kutil khala kaamee* (who is as crooked, wicked and full of vasanas?)' So, what was the Mahatma's meaning? He meant, 'you have become crooked, wicked and full of vasanas.' Isn't it clear that this is what he wants to convey? People have their own ways of saying things.

Thus, it is essential that you do karmas to purify your antahkarana and remove the vasanas in it. Knowing that your body is dirty will not remove the dirt; you have to wash it off with soap and water. In the same way, the vasanas in the antahkarana are washed away by doing karmas.

Someone may say that the karmas have become jada. The body becomes dirty every day and has to be bathed every day to keep it clean. Vasanas will come every day and you will have to do karmas every day to remove them.

In answer to this, the Shastras say that you should leave the karmas that cause vikshep. Don't do anything that agitates your mana. Stop doing the things that create obstacles in bhakti. Do bhajan, because bhajan does the *shodhana* (cleansing) of the Tat-padartha and it gives you preeti for Bhagwan, and staunch faith in Him. When Bhagwan's bhajan comes into your life, let go of both karma and bhoga. Then you become free of the whole srishti. Therefore, as long as you don't get Brahmavidya – meaning, Tattvagnan – you should follow the injunctions of the Shastras.

This is why the Shastras ordain that a shishya should live according to the instructions of his Guru, and not imitate his Guru's lifestyle. The Guru has obtained his goal, he has obtained the Paramatma and therefore, he no longer needs to do any anushthana, rituals or sadhan. A shishya, however, is yet to attain his goal so he has to continue to do the ordained karmas and anushthans until he obtains the Paramatma. This is why a disciple should not imitate his Guru's lifestyle but do what the Guru has told him to do.

Eeshvaraanaam vachah satyam tathaivaacharitam kvachit,

te`shaam yat svavacho yuktam buddhimaan tat samaachare`t.

If a clever man does not follow his Guru's upadesh, but imitates the Guru's lifestyle, he will fall from the staircase of his sadhana, because he has not yet reached the rooftop. A person can dance when he reaches the terrace, but he will fall if he begins to dance on the staircase.

Thus, what Bhagwan said about karma being necessary for antahkarana-shuddhi, and doing bhakti to remove the inert quality that comes into karmas; that bhakti will lead to Brahmavidya, after which there is no

need to do anything – these three points are said in three conditions of a person. If someone gives up sadhan before achieving the final stage:

Brahmagnan jaanyo nahin, aura karma diye` chhatakaaya,

tulasi aisee aatamaa ghora-naraka mein jaaya.

(Tulsi says that a person who gives up karmas before getting Brahmagnan goes to Narak.)

So, you should not give up bhakti and the karma that purify your antahkarana, until you have attained Brahmagnan. When you get the aparoksha sakshatkara of the Brahman, and experience the oneness of your Atma and the Brahman, you can do karmas or not, as you please.

So, now Bhagwan explains that there are no ordained duties, or rules of the Shastras for a Brahmagnani. The *kartavya* – ordained duties – are all for before a person gets Brahmagnan. This is compatible with the Manu Smriti, because the Manu Smriti ordains karmas. People should do karmas as ordained by the Manu Smriti. The prescribed rituals of Karma-kanda, Yagna-Yaagas etc are all for the kalyan of a manushya. They give benefits to the person who does them.

It is not that you do Bhagwan's aartti thinking that Bhagwan was in darkness until you worshipped Him with the lamp! The lamp is not lit to give light to Bhagwan; it is lit to dispel the darkness of avidya in you. The outside lamp creates effulgence within.

Bathing Bhagwan's murti cleanses your mana. The impurities in your antahkarana get washed away. When you do shraaddha for your ancestors – nobody knows what realm they are in! But, when a person does the ritual of offering food and ablutions for his forebears, his hriday

is purified by this action done with shraddha. The karma gives some virtue to the karta.

Therefore, people who imitate the Gnanis, and give up their sadhan for obtaining Gnan, go on the wrong path. This episode is given to explain this point.

'Tatra taavadeeshvaraadvaagaadeendriya – dvaaraa – jeevasansriti – kaarana – bhootam prapanchodgamamaaha' – now, there is a description of how the Ishwara manifests in the sansara. Understand this first.

It is nobody else who has manifested in the form of this world we live in; it is the Ishwara Himself! You should understand this first. Then do karmas, and do tyaga of karmas. The hidden substance of this will be explained.

Shreebhagavaanuvaacha

Sa e`sha jeevo vivaraprasootih praane`na ghoshe`na guhaam pravishthah,

manomayam sookshmamupe`tya roopam maatraa svaro varna iti sthavishthah.

(11. 12. 17)

Look, the Ishwara is present in this shareer of yours, in your hriday. An important point that comes from this is that you don't have to go far to look for Him.

Mujhako kyaa dhoondhe` bande`, mein to te`re` paasa mein.

(Where so you seek Me, My man? I am with you!)

If you have lost something in your own house, it is not so difficult to find. So, we are told that the Ishwara is in this shareer of ours.

'Na hi grihe` nashtam vane` mrigyate`' – if something has been misplaced in the house, you don't go to the forest to look for it! If you diamond is concealed somewhere in this shareer, search for it, and find out where it is hidden.

'Sa e`sha jeevo vivaraprasootih' – here, jeeva means the Ishwara – *jeevayateeti sarvam* – the one who keeps everyone alive, gives jeevan to all, is called the jeeva.

And, see how the Gita says that the Ishwara means the jeeva:

Shareeram yadavaapnoti yachchaapyutkraamteeshvarah,

griheetvaitaani sanyaati vaayurgandhanivaashayaat.

(15. 8)

(Just as the vayu absorbs the smell of the place it passes over, the jeevatma – who is the Swami of the deha – takes in the mana and indriyas of the shareer it discards, and goes into a new shareer.)

This is a description of the jeeva's rebirth, carrying the vasanas of the previous birth with him. There, the Ishwara means the jeeva, without whom nothing can be done. And here, the jeeva means the Ishwara. So, *'sa e`sha'* – *saakshaat aparoksha* – that, which is experienced directly. Where is that jeeva, my brother? It is in your own shareer! A mountain is hidden behind a sesame seed! The Chaturbhuja is hidden behind a sheet of cloth! *'Vivaraprasootih'* – He manifests in this shareer! *Vivara* means a cave, and *prasooti* means to manifest.

How does He do that?

'Praane`na ghoshe`na guhaam pravishtah, manomayam sookshmamupe`tya roopam maatraa svaro varna iti sthavishtah.' It is explained by the method of the Vedas, that there are *chakra* – centers of energy – in the shareer. The Mooladhara Chakra is near the anus. The Paramatma first enters into the Mooladhara Chakra in the form of the Para-vani – the faculty of speech that is beyond the range of the auditory power. *'Praane`na'* – what is the limit of the reach of the prana vayu? Understand it this way – if there is no prana in the shareer it becomes a corpse!

How do nails grow? There is prana in the nails, and that is why they grow. How does hair grow? There is some air in the shareer which pushes out the follicles of hair. The whole shareer is filled with prana. And, whenever there is any movement, however imperceptible the gati is – there is some shabda that is created along with it. There is shabda in gati and gati in shabda. So, the gati that takes place in the shareer has shabda in it. That shabda is chetan, not jada. So, the Paramatma first enters the Mooladhara Chakra and then, *'ghoshe`na'* joins the prana that has shabda, and, *'guhaam pravishtah'* comes into the guha.

When someone wants to hide, he hides in a cave; in a guha. Actually, the Paramatma is evident everywhere. Where did He come and hide?

He came and hid in the guha that has been made in the shareer. The Paramatma came and hid in this guha. Then He went upward and came to the Manipurak Chakra. He merged the Manipurak and the Svadhishthan Chakras, making them one. The Parameshwara is there in the form of the Para-vani.

After that He came into the Manipurak Chakra that is close to the naval, and assumed the *manomaya* form, meaning, the form of the mana. The Manomaya form is a sookshma roop – a subtle form. So, the Parameshwara remains in the Manipurak Chakra and the Anahat Chakra in a subtle form, as the Pashyanti-vani and the Madhyama-vani. After this He rises to the Vishuddha Chakra at the throat, and assumes a *sthoola roopa* – a gross form, of shabda – which is audible.

What is that?

'Maatraa svaro varna iti sthaavishthah' – maatraa means, *hrasva-deergha* – the short and long pronunciation of a letter, etc. *Svar* means the sixteen vowels of the Nagari script, and *varna* means the consonants. Thus, matra, svar and varna combine to create the Vaikhari-vani which is heard, and the Ishwara comes in this in the gross form of sound, and words.

Then the Vedas appear, their branches appear, and literature – Vedic and other kinds – is created.

Now, give you attention to this point – there is a chetan Para-vani shabda that manifests in the Mooladhar and Svadhishthan Chakras. Then, there is a Pashyanti-vani and Madhyama-vani that that manifest in the Manipurak and Anahat Chakras. And then, there is the shabda that appears through the tongue and throat, which manifest as speech.

Now, we have to seek the Ishwara!

It is He who is the shabda. We say, 'Rama-Rama, Om-Om, Shivoaham-Shivoaham' – what are these shabdas? They are all forms of the Ishwara! It is He who has come in the form of words, because He became all the

vowels and consonants and all the *maatraa* – meaning, the length of the syllables.

The Ishwara manifests as the Vaikhari-vani, which is this voice of ours. It is He who is inside it, in the form of the Madhyama-vani, in the Pashyanti-vani in the Madhyama-vani, and in the Para-vani in the Pashyanti-vani, as the shuddha chaitanya; the pure consciousness. Recognize Him in the sequence of His subtle forms and then His gross form.

This is something wonderful! On the one hand it is said that the Ishwara's darshan can be obtained in the Sahasrara Chakra – the centre of subtle energy at the crown of the head, which is in the form of a lotus with a thousand petals.

There is one *mata* – school of thought – that the greatest effulgence is in the Sahasrara, above the subtle region of the *bhramara gufaa* (cave), and above the *shoonya shikhara* (hollow peak), in the topmost part of the shareer. Another mata is that the Ishwara is found in the hriday, which is in the middle portion of the shareer. And the third mata is that His most subtle form – His active form – is obtained in the Mooladhara Chakra.

Now, tell me, which of them is correct?

The fact is, it is He in the Mooladhara, and it is He in the uppermost part of the shareer. Wherever you do dhyana of Him, and reach the subtle level, you will find Him there. These doors open with your bhava. Have you done the darshan of the Ishwara within yourself, or not? This is the *sthaana* – the place – of the Ishwara's darshan!

Yathaanalah khe`anilabandhurooshmaa bale`na daarunyadhimathyamaanah,

anuh prajaato havishaa samidhyate` tathaiva me` vyakttiriyam hi vaanee.

(11. 12. 18)

Bhagwan gives an example to explain this. 'This vani is My evident roop. You must first try to understand the fact that the shabda is a form of the Ishwara.'

'Yathaanalah khe`anilabandhurooshmaa' – just as agni is the roop of the akash – fire pervades the space and takes on the form of heat with the help of the vayu. When Brahmins do the manthan of two pieces of wood, agni manifests in the form of sparks. Then, when the oblations like ghee, sugar, etc are put in it, it flares up.

What is the agni that flares up? It was just a spark at first. Where did the spark come from? It arose by the friction of wood against wood. From where did it come into the wood? The agni that pervades the akash was put inside the wood by vayu. It was in the akash from before.

The Ishwara pervades our shareer, the way agni pervades the akash. The agni comes into our shareer through the prana-vayu, and it manifests in the form of a spark when friction is created. Then, it emerges in the form of the vani, and words. The fact is that the vani is a manifested form of Bhagwan.

Look, this has been explained in an extremely simplified manner, but the result that comes from it is amazing.

E`vam gadih karmagatirvisargo ghraano raso driksparshah shrutishcha,

sankalpavignaanamathaabhimaanah sootram rajah sattvatamovikaarah.

(11. 12. 19)

'E`vam gadih'* – *yathaa gadih e`vam – just as the vani is a manifested form of the Ishwara, think about how the hand got the ability to clasp. How did the feet get the ability to talk? These also came from the Ishwara in the Mooladhara Chakra.

From the Mooladhara Chakra the Ishwara went to the Manipurak and became shakti. In that sequence He came into the hand and activated it. The walking of the feet is the Ishwara. What is it that is released from the anus? That is also the Ishwara! The point about the five karmendriyas – the five organs of action – is given here.

Now, *'ghraano raso driksparshah shrutishcha'* – the Ishwara manifests in the subtle form through the nose, and smells. Through the tongue He tastes, through the eyes He sees, through the skin He touches, and through the ears, He hears. That means, He manifests in the forms of the gnanedriyas – the five sense organs! So, see how He fills our whole life! He is in the form of all our actions and all our knowledge.

'Sankalpa vignaanamathaabhimaanah' – from where do sankalpas come into the mana? You can see the gross form of the sankalpa. See its subtle form also. And then, see the karana roop – the causal form of the sankalpa. And after seeing the causal form, see the Turiya form – the fourth state of the soul in which it becomes one with the Brahman.

Thus, the Para-vani roop – which is the Turiya roop of the Paramatma – is in the form of shanta gnan, and the same in the Pashyanti-vani.

In the Madhyama-vani the Paramatma is in the form of *vishe`sha gnaana* – specific knowledge. And, He manifests as a sankalpa in our mana. *'Mano brahm ityupaaseeta.'*

'Vignaanam' – vignan means, acquired gnan – the knowledge that came into the buddhi. Where did it come from? It is the sookshma Paramatma that comes into our buddhi as vignan. It is He who becomes the *sootraatmaa* – the Atma – and, it is He who becomes Rajoguna Sattvaguna, and Tamoguna.

And, all the vikars there are, which manifest in the Sattvik mana, the Rajasik kriya, and the Tamasik matter, are all the one Paramatma. Just as He manifests within, He also manifests outside. Therefore, the form of this prapanch is not separate from the Ishwara.

Ayam hi jeevastrivridabjayoniravyaktta e`ko vayasaa sa aadyah,

vishlishtashakttirbahudhe`va bhaati beejaani yonim pratipadya yadvat.

(11. 12. 20)

This jeeva-swarup Ishwara gives life to all. He was originally avyakta. *'Vayasaa'* means, *kaale`na* – it was kaala – time – that separated His shaktis. The power to speak, hear, see, walk etc is visible in many forms by the Ishwara's Maya-shakti. His Maya-shakti is the *aadi-kaarana* – the original cause – and the ashray of the three gunas. It is the karana of *'abjayoni'* – meaning, the lotus that is this loka.

How is this one Ishwara seen in such a variety of forms?

'Beejaani yonim pratipadya yadvat' – just as the *beeja* – the seeds are sown in a garden in a way that they manifest in those forms, the Ishwara manifests in different forms. This is the sport of His Maya. So, the jagat that is in the ashray of His Maya makes Him seem separate, but the jagat is not really separate from the Ishwara. It Maya that makes the Ishwara seem separate from the jagat. The fact is that the jagat is the Ishwara.

Yasminnidam protamashe`shamotam pato yathaa tantuvitaanasansthah,

sa e`sha sansaarataruh puraanah karmaatmakah pushpafale` prasoote`.

(11. 12. 21)

Just as the *pata* – the cloth – is filled with thread; it is not separate from the thread of which it is made, the cloth is not separate from its Tattva – the cotton or silk of which it is made. It is true that cloth can be worn; it can protect you from the cold and hide the shame of nakedness, whereas thread cannot. Thus, from the viewpoint of vyavhar they are separate but they are not separate from the viewpoint of the Tattva.

Cloth is pervaded by thread. The warp and woof of the cloth is the thread that is woven to make the cloth. In the same way, this sansara-vriksha – the tree of this sansara – is made of the warp and woof of the Ishwara. It is ancient. It is the Maya of karmas that glimmers as so many different things. From the viewpoint of the Tattva it is only the Ishwara that the prapanch is filled with.

So, *'pushpafale` prasoote`'* – *pushpa* means flower and *fala* means fruit, *prasoote`* means comes out; meaning flowers and fruit come out. This refers to bhoga and Moksha that come out of the prapanch. Bhoga is like a flower that is beautiful to look at, but has no essential quality. And *'apavarga'* – meaning Moksha – is the fruit that is sweet to eat. So, in this sansara, bhoga is the flower and Moksha is the fruit. Or else, karma and the fruit of karma – both emerge from this sansara that is created.

This is elaborated further.

Dve` asya beeje` shatamoolastrinaalah panchaskandhah panchaarasaprasootih,

dashaikashaakho dvisuparnaneedastrivalkalo dvifaloarkam pravishtah.

(11. 12. 22)

It has been explained that the sansara is made in two forms - the *vyashti* meaning, the individual, and in the *samashti* meaning the collective whole. It is *kalpita,* imagined because of not knowing the swarup of the Paramatma. This sansara is the form of a tree, created by agnan. Agnan is removed by Gnan. In that case, there is no need to do any karma. There is neither vidhi nor nishedha – no ordained karmas and no forbidden karmas.

The tree of this world is now described in greater detail.

'Dve` asya beeje` shatamoolastrinaalah' – this tree that is the sansara, has two seeds. One is paapa and the other is punya. *'Shatamoolah'* – hundreds of the vasanas of people are its roots. *'Trinaalah'* – it has the three thick trunks of Sattva, Raja and Tama gunas. The pancha bhoota are the main branches, and, *'pancharasaprasootih'* – the five vishays of sound, smell, taste, touch and sight are the five rasas. *'Dashaikashaakhah'* – the ten indriyas and mana are its branches. *'Dvisuparnaneeda'* – two birds sit in the tree – the jeeva and the Ishwara.

'Trivalkah' – the tree has three barks – cough, bile and bile. *'Dvifala'* – it gives two fruits – sukha and dukha. And, *'arkam pravishtah'* – it is spreads from Patal to the globe of the Surya. This is the description of the sansara-vriksha.

Adanti chaikam falamasya griddhraa graame`charaa e`kamaranyavaasaah,

hansaa ya e`kam bahuroopamijyairmaayaamayam ve`da sa ve`da ve`dam.

(11. 12. 23)

Who eats the fruits of this tree?

Two kinds of birds stay in this sansara-vriksha. One is like the *geedha* (vulture) and the other is like the *hansa* (swan).

Who are the geedha?

'Adanti chaikam falamasya gridhraa, graame`charaah' – the people who do bhoga of the *graamya-vishay* – meaning, dirty objects of the senses, are the geedha. They get the bhoga of the fruit of dukha. Just as vultures like to eat only impure substances like flesh, these people are filled with vasanas, and they experience dukha.

And the other, *'e`kadharanyavaasaah'* – the pavitra birds who live in a shuddha jungle, are the hansa, the swans. They get bhoga of the fruit of sukha.

You see, a person who gets caught in vasanas for impure vishays will get dukha repeatedly. A person who keeps himself pavitra, practices vivek, and has tyaga in his life, will be sukhi. Thus, *'ya e`kam bahuroopajyairmaayaamayam ve`da sa ve`da ve`dam.'*

Actually, who is a Gnani?

'Yah ijyaih gurubhih kritvaa, e`kam paramaatmaanam maayaamayam bahuroopam ve`da sabhih ve`dam ve`da' – those who go in the shareer

of a Guru – *ijyai* – meaning, *poojyai guru*. *Ijyaih* is a word that is used for Vrihaspati, the Guru of the Devtas. Pujya means worthy of worship. So, the pujya Gurus, the Acharyas, who are Brahmagnani, Atmagnani, and have experienced the Brahman as their Atma, are those to whom you should go. You should do the seva of their *charana* – revered feet – and get the Gnan that it is the one Parameshwara who is seen as many, with the shakti of His Maya. Nothing else exists. Obtain the knowledge of this secret truth.

Bhagwan asked Uddhavaji, 'Uddhavaji, have you now got the Gnan that everything is the Paramatma? It is one thing to believe something or say something, but quite different to experience that everything is the Ishwara. A Mahatma's experience is very profound. It should not be spoken of lightly for the sake of entertainment or profit. If you have not experienced this yet, tell Me – what is the obstacle that stops you from getting this Gnan?

Vasanas are obstacles in obtaining this Gnan, so do karmas and Dharma to remove the vasanas.'

Are we to do karmas and Dharma all life long?

'No; do bhakti to free yourself from karmas and Dharma. Then, your hriday will become shuddha. After that you will have the direct personal experience of the Brahman; you will get Brahmanubhuti, after which there will be no further duties of karma and Dharma for you.

E`vam gurupaasanayaikabhaktyaa vidyaakuthaare`na shite`na dheerah,

vivrishchya jeevaashayamapramattah sampadya chaatmaanamatha tyajaastram.

(11. 12. 24)

'E`vam gurupaasanaiva bhaktyaa shite`na kuthaare`na' – Brahmagnan is an axe. Sharpen it well. The axe of Gnan should not be blunt; otherwise you will go on trying to cut down the tree of this sansara, but won't succeed in cutting its roots.'

The sansara-vriksha means, going to Narak, going to Swarga, repeated rebirths, having vasanas, bandhan and dukha.

What can cut it?

It can be cut with the axe of Brahmagnan, but the blade of the axe must be honed to extreme sharpness. *Shita* means sharpened.

How is it sharpened?

'Gurupaasanayaika – bhaktyaa' – it is sharpened by doing the Guru's upasana. And, *'bhaktye`va sthitaina'* – by Bhagwan's bhakti.

Here, it seems as though *'gurupaasanayaa bhaktyaa e`va '* – Guru's upasana is bhakti, and you should sharpen the axe of Brahmagnan by doing this bhakti.

And, *'apramattah'* – don't do pramad; meaning, don't allow your indriyas and mana to get trapped in the bhoga of the vishays of this sansara. Don't be careless about this. *'Dheerah'* means steadfast. When dukha comes, be steadfast, endure it with fortitude. In this manner, *'jeevaashayam vivrishchya'* – reach the *aashaya* – the purpose of a jeeva. Cut away the upadhi of the antahkarana that has vasanas. And then, *'sampadya chaatmaanam'* – become one with the Paramatma.

After that, *'atha tyajaastram'* – throw away the axe, because there is no further need for a machine to sharpen the blade, or any karma to purify the antahkarana, or for Guru-upasana. Once the sansara-vriksha is cut – *atha tyajastram* – discard your weapons. Now, you alone remain. You have emerged victorious.

You see, it is not easy to follow what the Shastras tell people to do, and let go of everything, become Brahma-nishtha – to have absolute faith that everything is the Brahman. You first have to do sadhan and accomplish the goal, and then give up the sadhan. When you reach the state of being a Siddha, only then can you leave everything.

That does not mean that you start to do sadhan today, and then say that you don't need to do any more sadhan! What state will you be in, then? You will be in the state you were in, before you started the sadhan. You will remain in the sansara, sukhi-dukhi, lamenting and singing. The wicked dukha is not removed, but in addition, you get the abhiman that you are a Gnani! You won't get Gnan because you have given up your sadhana.

Therefore, as long as you don't get Brahmagnan, you should not give up the upasana of the Guru, doing nishkama karmas, and bhagavad-bhakti. All talk about giving these up is meant for after getting Brahmagnan, not before.

Weapons are flung down after victory is gained, not before. It would be utter folly for a warrior to discard his weapons before his enemy has been defeated. That would be accepting defeat; it would mean surrender to the enemy. Your enemy has defeated you. Therefore, *saavadhaana saadhu!* Sadhu – watch out!

Thus the twelfth chapter of the eleventh canto of the Bhagwat is completed.

Chapter Thirteen.

- Increase Sattva guna.

The thirteenth chapter is considered to be important from the viewpoint of sadhan, because the *rahasya* – the quintessence – of sadhan is explained in it. Bhagwan explained that when the feeling of being a jeeva is ended, only then should sadhan be given up.

Only when a jeeva experiences that he is actually the form of the Brahman, should he discontinue his efforts for spiritual progress.

The question arises, that there is the obstacle of the three gunas of Sattva, Raja and Tama – so, how can a jeeva obtain Brahmagnan? People continue to be trapped in these three gunas. Somebody says, 'Maharaj, I find it unbearable to make any effort; I just want to lie quietly and do nothing.' Such people are Tamoguni – they are mentally dull. Some people say, 'I am extremely busy with a hundred things! I have no time!' They are Rajoguni.

There is a word in Sanskrit – *vij* – it is a root word. The words *ve`ga,* meaning the force of something, and *udve`ga*, meaning agitation, are made from it. And, 'busy' is also made from it! One gentleman told me, 'Maharaj, I am so busy that I don't have time even to die!' May Bhagwan never give you time to die, my brother! That is very good. However, take out a little time to do Bhagwan's bhajan. Is death something auspicious that you have to take out some time for it? The day mrityu comes it will not consider your leisure! Your work will be left incomplete. People set off in a car to go somewhere, but die on the way. Mrityu does not see whether a person is busy or not!

So, what is to be done?

Bhagwan says, ‘don’t fear the gunas.’

To think, ‘I am shanta’ is Sattvaguna. ‘I am always in a state of Samadhi; no sankalpa rises in me. I sit in a tranquil state wherever I am.’ These are the play of Sattvaguna.

One day somebody asked Shri Udiya Babaji Maharaj, ‘Maharaj, when a person attains Gnan, he will surely remain in a continuous state of *masti* – he will have a feeling of carefree joyfulness – won’t he?’

‘Is masti a jeeva-Dharma or a Brahma-Dharma?’ asked Baba. ‘Masti is an inherent nature of a jeeva. It has no connection with Brahmagnan.’

All right; ‘I am shanta, in a Samadhi. My vritti is *tadaakaara* – inclined to the Tat-padartha, the Ishwara. I have a number of good qualities in my antahkarana’– this is the abhiman of Sattva guna.

‘I am a great premi. I have raaga. I have tremendous capacity for hard work’ – this is the abhiman of Raja guna.

‘Oh my brother, I don’t feel inclined to get up or even sit up! I just want to lie still all the time’ – this is the abhiman of Tamo guna.

None of these three are the Dharma of the Atma. The Atma’s Dharma is Sat-Chit-Anand. These are natural in the Atma. They shine! The person is always in a state of anand. This is the swarup of the Atma.

So, Bhagwan explains this next.

Shreebhagavaanuvaacha

Sattvam rajastama iti guna buddhe`rna chaatmanah,

sattve`naanyatamau hanyaatsattvam sattve`na chaiva hi.

(11. 13. 1)

'Sattva, Raja and Tama – these are the three gunas. They are not *dravya* – they are not gross matter.'

This point must be understood – the gunas are not substances; they are subtle tendencies.

There is a man in whom *dayaa* – compassion – is a guna. But, is the man's name merely 'dayaa'? No; dayaa is a guna in him. It stays in him sometimes and sometimes it is missing. In the same way, these three gunas are seen in people at times, and not seen at times. In the deep sleep state, only Tamoguna is seen. In the dream state, only Rajaguna is seen. All three are seen in the waking state. Thus, they are not the guna of the Atma. *Buddhi-vritti* means, they are the gunas of Prakriti.

Then how should we do sadhan-bhajan?

'Sattve`naanyatamau hyanyaatsattvam sattve`na chaiva hi' – you should increase Sattvaguna, thereby destroying Rajoguna and Tamoguna.

Increase Sattvaguna in your life. Rajoguna will increase if you want to get bhoga. If you work for the Ishwara, Guru, and Yagna – meaning, the good of all – it will be a Sattvik karma. It will destroy Rajoguni karmas.

What if we don't do this?

Then, your life will become Tamoguni.

Therefore, the first point is that a manushya should not sit idle, because all doshas come into idleness. What is the name of the mother of *buraai* (dosha)? It is *be`kaaree* (idleness). When a man is idle he think of all kinds

of useless things. If you are active your Tamoguna will leave you. Otherwise, you will be steeped in lethargy and pramad.

Two men were lying under a tree. One said, 'you are very lazy! Can't you see that a mango has fallen on my chest? Why don't you pick it up and put it into my mouth?'

The other man replied, 'Didn't you see that I didn't even wipe my face when a dog urinated on it? Now you expect me to become active, take the mango from your chest and put it into your mouth?' So, Maharaj, these lazy people are such that they won't bestir themselves even if their house catches fire! You can take it that it was Brahma's mistake to create them at all! They are of no use in this loka or in paraloka! Why didn't Brahmaji make them stones instead of manushyas?

Well now, if you are busy working, which kind of work you involved in? Do you work for your own benefit or for the benefit of others? See the pavitrata of your motives. The work you do for the benefit of all – for the Ishwara – will become Sattvik. If you do something that is recommended by the Shastras it becomes Sattvik.

Now, what if you feel troubled even while doing Sattvik work?

'Sattvam sattve`na chaiva hi' – use shanti, Samadhi, upasana, Yoga etc, practice these. They are sookshma Sattvaguna. They will destroy the sthoola Sattvaguna.

Sattvaaddharmo bhave`dvriddhaatpunso madbhaktilakshanah,

saattvikopaasayaa sattvam tato dharmah pravartate`.

(11. 13. 2)

When Sattvaguna increases in your jeevan Dharma also comes into it.

Then, should we go on doing Dharma?

No; when such Dharma comes, *'madbhakttilakshanah.'* You see, all the doshas that come into your jeevan are due to the kind of people you associate with, the kind of people you serve, and what you want to be like. You will become like that. All the wickedness in the world is caused by these basic factors.

How did a man become a drunkard? It was because of the sanga of drunkards. How did he become a gambler? How did he become a promiscuous man? It was because he associated with gamblers and depraved people. Thus, no wickedness comes into the life of a manushya except through sanga. You should be very careful about who you associate with.

'Saattvikopaasayaa sattvam tato dharmah pravartate`' – first, do upasana of people who are Sattvik. That means, have regard and reverence of those who have lofty qualities, and associate with them. This will bring Sattvaguna into your life.

Dharma will come when Sattvaguna comes.

Dharmo rajastamo hanyaatsattvavriddhiranuttamah,

aashu nashyati tanmoolo hyadharma ubhaye` hate`.

(11. 13. 3)

Sattvaguna is increased by Dharma. There is no guna, no tendency – that is superior to Sattvaguna. When Sattvaguna rises it destroys both

Rajoguna and Tamoguna. Tamoguna means darkness. When you feel utterly dull, disinclined to do anything, that is Tamoguna.

And, what is *raja*? Raja means dust. Raja is rising. A wave of dust comes from this side and another from the other side. People rush here and there. They have no control over themselves; they are caught in the trap of karmas. That is called Rajoguna.

Thus, there is a state higher than that of doing the Dharma that increases Sattvaguna in your life and in your mana. Then the Rajoguna and Tamoguna in you are destroyed.

'Aashu nashyati tanmoolo hyadharma ubhaye` hate`' – when Rajoguna and Tamoguna are destroyed, *'tanmoolo hyadharmah aashu nashyati'* – adharma is destroyed.

Who is the father of adharma?

Rajoguna and Tamoguna are the father of adharma. One cause for doing adharma is when a person is disinclined to do anything. Another cause is when a person is caught so badly in raaga-dvesha that he does adharma for his own worldly considerations. Therefore, when Rajoguna and Tamoguna are destroyed the adharma they cause is also destroyed very quickly.

Now Bhagwan explains how Sattvaguna is increased.

Aagamoapah prajaa de`shah kaalah karma cha janma cha,

dhyaanam mantroatha sanskaaro dashaite` gunahe`tavah.

(11. 13. 4)

The first point is – what do you read and listen to? That influences the gunas in you. The other point is – what do you drink? The third point is – who are your companions? The fourth point is – what kind of a place do you spend your time in? The fifth point is – how do you spend your time? The sixth point is – what work do you do? The seventh point is – have you made a Guru and taken deeksha, or not? The eighth point is – do you do dhyana or not? The ninth point is – do you have a mantra or not? The tenth point is – have you received sanskaras like the *jaatakarma sanskaara,* done when a baby is born?

A person gets sanskaras depending on these points.

Tattatsaattvikame`vaishaam yadyadvriddhaah prachakshate`,

nindanti taamasam tattadraajasam tadupe`kshitam.

(11. 13. 5)

All right, my brother, what is a Sattvaguni object?

'Gnaanavriddhah yadyad saattvikam prachakshate`' – the things that are praised by people who have Gnan and experience – the Gnan-vriddha – are Sattvik. You see, very often people pressurize you by showing their white beard as a sign of their wisdom. They say, 'I am old. I have seen a lot of life. So, do what I say.' Don't get trapped in the confusion of such talk. When the Gnan-vriddha people, who have developed an equanimity of outlook and know the oneness in the multiplicity, and the wholeness in the minute, say that something is Sattvik, accept it. And, shun what they say is Rajasik and Tamasik.

Thus, if you want to go on the path of Sattvaguna –

Saattvikaanye`va se`ve`ta pumaansattvavivriddhaye`,

tato dharmastato gnaanam yaavatsmritirapohanam.

(11. 13. 6)

Use things that are Sattvik. The first point is what you study. *'Nivrittishaatraanye`va se`ve`ta'* – the Nivritti Shastra means that, which withdraws your mana from bhoga, and attaches it to Bhagwan. Do *se`vana* of it, meaning, practice it, worship it, and use it. What you read should not have descriptions of villainy, atheism, indolence, forgetting duties, violence, cruelty, kama, krodha, etc.

The second point is that you should drink shuddha jala.

What is shuddha jala?

Shuddha jala means water that is pure, water that gives purity. Drink the water of a tirtha; drink Gangajal. It is very pavitra. Scented water is Rajoguni; pure water is not scented. *Sharaaba* – alcoholic drink – is Tamoguni jala. Tamoguna is increased when you drink it. You lose your consciousness and your control over your power to discriminate between right and wrong. Drinking Rajoguni and Tamoguni water increases vasanas for vishays. Drinking water from a tirtha increases pavitrata.

The third point is – *prajaanajanah nivritaan janaan* – those who are bhagavad-bhaktas and inclined towards nivritti, are the people whose company you should seek. Avoid people whose habits are lowly.

The fourth point is – *'viviktta de`sham se`ve`ta'* – do the sevan, meaning, enjoy the places that are pavitra and not filled with crowds. Sit in Bhagwan's Mandir. *'Rathyaa'* – don't sit among frenzied activity,

gambling, and other detrimental activities. Such places increase vasana in a person.

The fifth point is – from the viewpoint of time the pre-dawn period called the Brahmamuhurta is Sattvik. All the bad tendencies of the mana are suppressed when you sleep. There are neither bad nor good sankalpas while you slumber. Now, awaken Sattvaguna when you wake up. Don't awaken durguna. Use the Brahmamuhurta well. It should not be that you sit to do bhajan at night, after a hard day's work. Bhajan cannot be done if a person is fatigued.

The sixth point is – *'karma cha nityam'* – never do anything that harms anyone. You should do *nitya-karma* – the daily karmas ordained by the Shastras, like the Sandhya Vandan, bhagavad-bhajan, puja, etc.

The seventh point is – this birth of yours has been given according to your actions in your previous birth. Now, you should adopt the janma you want. You should take deeksha form your Guru, change your name, change your age, change your form in your mana, and become a Brahmachari internally. Then, cultivate a new lifestyle. Assume a different garb.

Now, when you want to do bhajan, assume that form and do bhajan. Never adopt a lowly janma, considering yourself to be base or inferior, thinking that you are a bhakta of a *bhoota* (spirit) or Bhairav (a fearsome form of Shiva).

The eighth point is – if you do dhyana, do dhyana of Bhagwan. He is supremely tender, compassionate, soft, loved dearly, loving His bhaktas, and captivated by prema. Do dhyana of that Prabhu, not of men-women, friend-foe, or worldly matters.

The ninth point is – if you want to do japa of a mantra, it should be a mantra that is a shuddha Vedic mantra, accepted by the Shastras. Don't do japa of mantras that fulfill kamanas, like *'roopam de`hee jayam de`hee, patneem manoramaam de`hi'* – meaning, give me beauty, give me victory, give me a beautiful wife! If you get into the habit of begging for things every morning, you will never become a great man. You will remain a beggar.

The tenth point is – absorb the sanskaras that cleanse your mana.

A manushya who wants to improve himself should keep these points in mind.

Someone may ask, 'what will this achieve? I can get Gnan by listening to some Mahatma say "Tattvamasi" or another Mahavakya.'

My brother, you can listen to Tattvamasi a hundred thousand times, but you will not get Brahmagnan! If someone whispers Tattvamasi in the ear of a camel or ox, will the animal get Tattvagnan? The Mahavakya gives its fruit only to a person who is qualified to receive Gnan, who is an adhikari of Gnan.

And, to be an adhikari for Gnan you have to inculcate these ten points in your life, and become a Dharmatma. Then you will get Gnan, and you will get nishtha in the Brahman. That will destroy your avidya along with its karya; the things that are caused by avidya. Once that happens, only the Paramatma remains, and nothing but the Paramatma is left!

Ve`nusangharshajo vanhirdagdhvaa shaamyati tadvanam,

e`vam gunavyatyajo de`ha shaamyati tatkriyah.

(11. 13. 7)

The question is that this shareer is the karya – the effect – of the three gunas. Then, how can the gunas be destroyed in it?

In answer to this, the example if given of how the wind sets a bamboo jungle on fire, when it causes the dry bamboo plants to rub against each other, creating friction until sparks are created and the bamboos catch fire. The whole bamboo forest is burnt. In the same way, this deha is the karya of the three gunas, but when Sattvaguna increases in it, it has the capacity to destroy the three gunas inherent in it.

- Hansopakhyana

(1)

The background of the Hansopakhyana.

When a manushya experiences dukha in this sansara, he feels like turning away from it. He turns inwards and experiences shanti in the Paramatma. Vairagya rises. Vairagya does not rise by only seeing the doshas in the vishays; it comes when the person gets rasa in the Paramatma.

The antahkarana becomes pure when vairagya comes into a person. After that, he starts to give deep thought to the Paramatma. This leads to avidya being destroyed, and the person gets the sakshatkara of the Paramatma. He experiences the Paramatma. Avidya is destroyed first by Tattvagnan, and immediately after that the person experiences himself as the Tattva.

The irony is that people remain involved in vishays night and day, in spite of getting dukha again and again in this sansara. Shri Uddhavaji has placed this question to Shri Krishna in the thirteenth chapter of the eleventh canto of the Shrimad Bhagwat.

Uddhva uvaacha

Vidanti martyaah praaye`na vishayaanpadamaapadaam,

tathaapi bhunjate` krishna! tatkatham shvakharaajavat.

(11. 13. 8)

Some books give the word *'vadanti',* but since childhood I remember it as *'vidanti'*. Vidanti means, he knows; and vadanti means, he says.

Uddhavaji said, 'He Shri Krishna! Almost everybody knows that those who do bhoga of the Sattvaguni vishays get engrossed in Rajoguni or Tamoguni vishays. They face various kinds of trouble. They also know that they would not have had to face such trouble if they had associated with Sattvaguni people and done Sattvaguni upasana.'

Aapadah kathitah panthaa indriyaanaamasanyamah.

The path of *asanyam*, meaning, unrestrained indriyas, leads to one misfortune after another. The other path is the path of sanyam, of self-restraint. This leads to prosperity and sukha. Both paths are before you. 'Therefore, *'ye`na ishtam te`na gamyataam'* – go on the path you want.

'Bhoga of the Rajoguni-Tamoguni vishays is the path to *aapatti-vipatti* – adversity and misfortune. Everybody knows this, and yet, He Krishna! People remain engrossed in vishays!'

How do they remain engrossed? Three examples are given. *'Shva'*, means dog, *khara'* means donkey, and *'aja'* means goat. A dog goes to a place attracted by food even though it knows it will be beaten if it goes there. Or else, he mates in spite of knowing it will get stuck to the bitch. A donkey gets caught when the owner tempts it with green grass, even though it knows it will be made to carry heavy loads if it is caught. A goat

has to die, sacrificed at the altar of some deity. It is fed well, and garlanded, and then killed.

Thus, the goat gets mrityu, the donkey has to carry heavy loads, and the dog gets beaten or stuck. Just as these animals suffer because they get tempted by vishays, do so humans.'

Uddhavaji's question is, 'in spite of knowing this, how is it that the condition of a manushya is the same as these animals?'

Bhagwan Shri Krishna answers his question.

Shreebhagavaanuvaacha

Ahamityanyathaa buddhih pramattasya yathaa hridi,

utsarpati rajo ghoram tato vaikaarikam manah.

(11. 13. 9)

'When a manushya becomes *pramatta*, he forgets what should be done. He forgets the Ishwara, his own Atma. He is not even aware of his own identity. This is called madness. Just as a drunk lies in a stupor, unable to remember the name of his loved one, village and caste, such pramad comes into the life of people. They forget their Atma, their Master, their Paramatma, their house, and their path. This is called pramatta. An inverse buddhi – *aham iti anyathaa buddhi; yathaa yathaavat bhavati* – comes into the hriday of such people. They consider the *anaatmaa* – that, which is not the Atma – to be the Atma.'

In villages it is seen quite often that people are taught an inverted buddhi. For example, a man is told, 'you have joined the Army. You are a soldier now. It is your Dharma to take a bullet on your chest.' The man

gets an abhinivesh of being a soldier. He goes to war and takes a bullet on his chest.

A couple is given a *vivaaha-sanskaara* through the marriage ceremony. The lady is told that she has become the wife of this man, and the man is told that he has become the husband of this lady. A lifelong bond is created.

A couple adopts a child. They are told that they are his parents. Sanskaras are done to tell a man that he has become a Sanyasi. What is all this? It is the buddhi that is changed, isn't it? The buddhi is changed to induce people to do certain things.

However, the buddhi, 'I am a deha' is not created by any sanskaras. A baby may not know that it is a human being, and that its body is called a deha; but, doesn't it cry if you put pressure on its body? The *de`hapanaa* – feeling of being a deha – comes unconsciously. No vichar is needed, no teaching is required. It is established fully and firmly. A man dies because of his love for pleasure.

This feeling of the deha being 'I' and 'mine' is as false as a drunkard's thinking he is an animal! In the same way, the Atmadev who believes himself to be a deha has an inverted buddhi. The result of this false abhiman is, *'vaikaarikam manah ghoram rajah utsarpati'* – even thought his mana is Sattvik by nature, it is the karya of ahankara; meaning, Sattvaguna is its natural state. It mingles with Rajoguna because of this *ultaa* (inverted) buddhi.

Rajoyukttasya manasah sankalpah savikalpakah,

tatah kaamo gunadhyaanaadduh sah syaaddhi durmate`.

(11. 13. 10)

When Rajoguna comes into the mana, sankalpa and vikalpa begin to arise in it. The person makes resolves and thinks of the alternatives. He longs for this bhoga and that bhoga, imagining the pleasures they will give. He does not even think about the happiness he can get from the Paramatma and from shanti. He thinks only of the pleasures of indulgence. His imagination prompts various sankalpas in his mana.

Someone may say, 'let sankalpas come. What is the harm?'

'Tatah gunadhyaanaad kaamah' – the accuracy of the imagination leads to dhyana of the sense objects. And, dhyana of their gunas – like the beauty of a lady, the softness of her body, and her pleasing qualities – results in a sankalpa to obtain her. If a person doesn't do the chintan of the gunas there will be no kamana.

A Sadhu was staying with me once. He had the habit of eating food with *mircha* – chilies. I told him, what is so important about mirch? What sukha is there in it? Give it up.' He gave up eating chilies for a few days at my admonition. Then he said, 'I don't enjoy food if there is no mirch in it.' I told him that he should eat mirch if it was added to the food, or offered to him, but he should not ask for it. He made a formal sankalpa with the water of Narmadaji that he would never ask for mirch.

Tell me, what nourishment does mirch contain? This Sadhu called it 'Vitamin C'. Somebody asked him why. He said, 'when anyone eats mirch, he goes "see-see" because his eyes water and his nose runs, so I call it Vitamin C!'

Thus, Narayana! When you do dhyana of the guna of something you like, it becomes a habit that is not easy to give up. One person thinks that

mirch is harmful, and another likes it so much that he can't eat unless there is mirch in the food! The spices in our food seem very tasty, but they are harmful for the sadhaks who live in the Himalaya. These sadhaks don't eat sweetmeats the way we do. It spoils the taste of their mouth to have sweets!

Thus, fondness for the objects of this sansara is created by thinking about them and the pleasure you get from them. So, why should you do dhyana of the gunas of anything worldly? Why don't you do dhyana of the gunas of the Ishwara?

Where does fondness come? It comes for the things you think about repeatedly, and the things you do repeatedly. It comes from habit. Therefore, kamana comes from thinking of the gunas of people and objects. If a person has the right understanding in the dhyana he chooses to do, he can become free of kamana.

However, *'durmate` duhsahah syaat'* – if the buddhi is turned towards to a reverse understanding the person feels he will get sukha only by the fulfillment of his desire. The urge of the desire becomes unbearable. The Gita states that only a person who can withstand the onslaught of kamana is a Yogi. Only such a person is sukhi.

Shaknoti haiva yah soodhum prakshareeravimokshanaat,

kaamakrodhodbhavam ve`gam sa yuktah sa sukhi narah.

(5. 23)

However, is a person is *durmati* – having the wrong thinking – then, thinking of gunas creates an irresistible urge of desire. The root of

kamana is that when you think something or someone has many gunas, your thoughts create desire in your mana.

Karoti kaamavashagah karmaanyavijite`ndriyah,

dukhodarkaani sampashyan rajove`gavimohitah.

(11. 13. 11)

When a person becomes subservient to kama, kama doesn't let him sit in peace. When any kamana comes into a person's mana – whether it is for wealth, some high status, woman or man – it makes him work. Kamana induces action. If you are controlled by Rama He will give you shanti. Rama says, 'there is no need for hectic activity. Come and sit with Me.' Kama says, 'you have come into my sharan. Now, go and get this for me.' Kama makes you run outside, but Rama is paripoorna – He is complete within Himself. He needs nothing, so He doesn't send you outside. A man who is controlled by kama has to do a lot of karmas.

Someone may say, 'my brother, don't do any work.' The other man will reply, 'how can I not make any effort? My indriyas will not rest in peace – they are not under my control.'

The eyes will say, 'come, let us go and look at this', and the feet will have to walk. The mana will say, 'bring me this object', and the hand will have to work. If there is a kamana in the mana, and the indriyas are out of the person's control, he certainly has to work!

Someone may say, 'all right; do some work also, what is the need to be indolent?' The thing is, Rajoguna and Tamoguna result in dukha. The person gets fatigued. He gets trapped. Wrong actions send him to Narak.

A person gets deluded, impelled by Rajoguna, works night and day, unable to free himself.

Rajastamobhyaam yadapi vidvaanvikshiptadheeh punah,

atandrito mano yunjandoshadrishtirna sajjate`.

(11. 13. 12)

Since this is how things are, nobody can escape dukha in this world.

No, it is not so. This is about the *dushta-buddhi* people whose thinking is wrong. Only such people get trapped in vishays. If a person is a vidvaan – meaning, if he has the right understanding of things, and he knows the gati and thinking of the sansara, he can become free of Rajoguna and Tamoguna.

It is not necessary to know the Paramatma to get vairagya; it is necessary to know the sansara! People who are trapped in the sansara don't know its rahasya. They don't know the mystery of the place they are trapped in. They don't know the rahasya of bhoga or wealth. They don't know how to sleep or how to eat. Therefore, even thought the buddhi of a vidvaan does, at times, become Rajoguni or Tamoguni, he does not get trapped in vishays, because he is conscious of the doshas in them.

Don't think that kama, krodha, lobha etc don't come into the mana of a vidvaan. Sanskaras come from hundreds of places! So, if some vikar comes into your mana, don't go half-crazy worrying about it. Don't be afraid that you are ruined because krodha came to your mana, or you felt lobha. If some wrong thought comes, don't think it is a disaster! The Shastras describe how vikars came to even Vyasaji and Vasishthaji!

If any wrong thought comes, do not allow it to rule you. If you slip and fall, get up again and start going forward again. Don't go into a stupor of lassitude. Have a dosha drishti for the place where you have fallen, then catch your mana and attach it to some good place. Don't have asakti even there, but go ahead. It is not an offence to slip and fall, but it is an offence if you don't get up and go forth again. It is natural for a person to fall accidentally.

Gachchhatah skhalanam kvaapi bhavatye`va pramaadatah,

hasanti durjanaastatra samaadhavati saadhavah.

A man who walks on the road slips and falls sometimes. A wicked person thinks he has fallen forever, but a Sadhu-purusha holds his hand and helps him up. 'It's all right, my brother,' he says. 'Now carry on. Be careful that you don't slip again.' To reject a person who has fallen is the work of sansari people. To extend help to someone who has fallen is the work of a Satpurusha. Therefore, my brother, if your mana falls sometimes, help it to rise up again. Have dosha-drishti is for the sansara and take your mana towards the Paramatma joyfully.

Apramattoanuyunjeeta mano mayyarpayan shanaih,

anirvinno yathaakaalam jitashvaaso jitaasanah.

(11. 13. 13)

How can the mana be raised?

A number of points are given for this. The first point is to give up pramad. Don't put off to 'later' or 'tomorrow', what needs to be done. *Apramatta* means, don't delay in doing things. Attach your mana to Bhagwan, here and now!

How can we do that?

'Jitaasanah jitashvaasah' – conquer your asana and your breathing. Become capable of staying in one position without moving, for a certain period of time. Conquer your *shvaasa* – your breathing, your prana vayu – by doing pranayam. Practice Yogic exercises to gain control over your body and breath. And, *'anirvinnah'* – don't get disheartened if your mana does not get attached at first.

So, these are the points to be kept in mind. 1. Don't do pramad. 2. Establish your asana. 3. Achieve control over your prana. 4. Don't give up your effort because you feel incapable. 5. *'Yathaakaalam'* – fix a schedule for the things you have to do. 6. *'Shanaih'* – have patience. Don't think, 'I have done four malas, but Bhagwan has not appeared!' 7. Do the arpan of your mana to the Ishwara. He is in every hriday. He is all-powerful, all-knowing, and merciful; and He is seated in your hriday. Pull your mana towards Him.

Gradually keep your mana focused on Shyam Sundar, the blue-hued, *peetaambaradhaaree* – wearing a yellow stole, *murlimanohar* – who steals all hearts with His flute, Nanda-nandan – son of Nanda, Shri Krishna!

Cajole your mana. 'Oh, my mana, this smiling Shyam Sundar is actually the Paramananda! He is supreme bliss. He looks lovingly at me and signs to me to go to Him, to supreme bliss!' In this way, attach your mana to this Paramananda filled with Sacchidananda, Paramatma. Don't get bored if your mana doesn't get attached to Bhagwan. Make a routine, restrain your prana, and fix your asana.

Oh my brother, do everything possible to attach your mana to the Ishwara. Meera said, *'jaa bhe`shaan mhaaraa saayeen reejhje`, soyee bhe`sha dharoongee* – I will wear the dress that pleases my Lord.' Go on the path that takes you to the Ishwara.

E`taavaanyoga aadishto machchhishyaih sanakaadibhih,

sarvato mana aakrishya mayyaddhaaaave`shyate` yathaa.

(11. 13. 14)

Bhagwan said, 'My disciples, the Sanakadi Rishis, have only this much Yoga.'

Who knows what came into Shri Krishna's mana that Uddhava may think, 'Shri Krishna enjoyed the bhoga of Dwarka since childhood. He got married to thousands of beautiful princesses. He lived among the gopis of Vrindavan – and now He gives me the upadesh to control my mana and give up vishay-bhoga!'

So, Bhagwan said, 'Sanak, Sanandan, Sanatan, and Sanat Kumar are My disciples, you know.' There are occasions when the Guru's greatness is enhanced by the greatness of his disciples. I have seen a number of Gurus who give the name of a famous disciple in a gathering of a thousand people. Goswami Tulsidasji has made a point about the mahima of Shri Ramachandra – *'jaake` hanumaana se` paayaka* – He, who has an attendant like Hanumanji.' How great would He be! At the Kumbha mela, I have seen some people present themselves as 'Rajguru' – Guru of a Raja!

Shri Krishna has no such pride. He is the Guru of the Sanakadis who are the *maanasa-putra* – the spiritual sons – of Brahmaji. Bhagwan told

Uddhavaji, ‘this is the Yoga of the Sanakadis, who are dominated by vairagya.’

This point in this is different. Bhagwan spoke about the Sanakadis to awaken interest about the Hansa Avatar, in which He manifested as a hansa – a swan. He wanted Uddhavaji to ask about the Hansavatar. It was to sow the seed of this in Uddhavaji’s mana that Bhagwan spoke about the Sanakadis. There is no other reason for Him to speak of them.

‘So, gather up your mana from all sides, and *mayi aave`shayate` yathaa* – do whatever you can, to make your mana attached to Me.’

Achchhaa means sakshat, not handed down from Guru to disciple in an unbroken tradition. ‘Your mana should be attached to Me directly, totally. This is the sum total of Yoga, and this is what the Sanakadis were told.’

As soon as Bhagwan stopped speaking, Uddhavaji asked, ‘when, and in which form, did You give this upadesh of Yoga to the Sanakadis?’

This is the seed of Hansopakhyana – the story of the Hansavatar.

(2)

- The Sanakadis’ question and Bhagwan’s Hansavatar.

Uddhava uvacaha

Yadaa tvam sanakaadibhyo ye`na roope`na ke`shava,

yoga maadishtavaane`tadroopamichchhaami ve`ditum.

(11. 13. 15)

There was no doubt in Uddhavaji's mana. Unlike Arjuna in the Gita, he did not think that Shri Krishna was of his own age, a cousin born in the same village; that they had lived together children – and now, He was saying that He was the Guru of the famous Sanakadi Rishis! Uddhavaji never questioned this. He knew that Shri Krishna was the Ishwara incarnate.

However, Uddhavaji wanted to know the story of the form Bhagwan had assumed and the upadesh He had given to the Sanakadis. That is why he said, 'He Keshav!' Keshav means the protector of Brahma, Vishnu and Mahesh. 'He Keshav! I am eager to know when and in what form You gave upadesh to the Sanakadis.'

Shreebhagavaanuvacaha

Putraa hiranyagarbhasya maanasaah sanakaadayah,

paprachchhuh pitaram sookshmaam yogasyaikaantikeem gatim.

(11. 13. 16)

Bhagwan said, 'the Sanakadis are the spiritual sons of Brahmaji. They went to their father and asked a question about the most sookshma gati of Yoga – where does a manushya who practices Yoga continuously and sincerely, go to?'

Sanakaadaya uchuh

Gune`shvaavishate` che`to gunaashche`tasi cha prabho,

kathamanyonyasantyaago mumukshoratitiiteershoh.

(11. 13. 17)

A person's question reveals whether he has done any sadhana or not. If he has done some sadhana, what is the obstacle in his progressing? When a person realizes that some factor is blocking his spiritual progress, he asks how it can be removed. Thus, the question itself reveals whether the questioner has done some bhajan or not.

If someone comes up and says, 'Maharaj, please tell me something about Satya,' what will the Mahatma say? Will he talk about antahkarana shuddhi, or the swarup of the upadhi, or the swarup of the adhishthana, or describe how the Atma is one?

Dilemmas come to people who do bhajan, and they have to be resolved. The Sanakadis did not say, 'tell us what the fruit of Yoga is.' They said, 'Maharaj, our difficulty is that our mana goes repeatedly to vishays. Thoughts about vishays crop up all the time. Our Gnan keeps illuminating vishays. It does not become shanta. The removal of avidya is not achieved. The mana only runs round vishays.

Now, if you tell us to control the mana and not let it run here and there – tell the eyes to not see, and the ears to not hear, block all the indriyas and lock ourselves in a room – the difficulty is – *gunaashche`tasi na prabho* – these vishays have penetrated so deep into our chitta in the form of sanskaras – that they will appear in it no matter how strongly guarded the room is. The mana goes from house to house like a dog foraging for food. It gets a roti somewhere and a stick somewhere.

Prabhu, you are Samarth – you have the capacity to do anything. Please do kripa and tell us how the chitta can be separated from the vishays. This will be very helpful for the mumukshus, who want to be free of the bondage of this world.'

The Sanakadis said that what they wanted is that their Gnan should be separated from vishays. They should have Gnan, but no vishay should come into their Gnan. What they meant is, 'our chitta should be in a state where we have a flower in our hand, and our chitta is on our hriday, and we are able to see the flower in our hand. Yet we should not have any vasana to always see the flower or be able to touch it. The Gnan remains, but not the vasana. Vishays should be there, but the chitta should not wander among them. The chitta and vasanas have become intermingled – they should be separated. That is the state of mind we wish to have.'

Shreebhagavaanuvaacha

E`vam prishto mahaade`vah svayambhoorbhootabhaavanah,

dhyaayamaanah prashnabeejam naabhyapadyata karmadheeh.

(11. 13. 18)

Look; the greatest daan is Gnan-daan. If you have the knowledge, it is wrong to not clarify the doubts of a person who asks for your help. If you don't have the knowledge, tell the person that you don't know the solution to his quandary. To evade the issue is wrong. People try to conceal their lack of knowledge. It is not possible for one person to know all the things in the world! If you were to say something in English and ask me to give a commentary on it, I should tell you straightaway that I don't know English. It is wrong if I pretend to know, but I am not telling, or else, to tell you to come another day and ask my disciple.

Brahmaji is the great grandfather of all the Devtas. Brahmaji's son is Marichi, and Kashyap is Marichi's son, and the father of all the Devtas. Brahmaji is self-manifested; he is not anybody's son. And, *'bhootabhaavanah'* – he is the karta of all creation. Yet, when faced with

this question, Brahmaji had to think about what is the answer. How is it that the mana does not separate itself from the vishays, and the vishays don't become separate from the mana?

What is the seed from which this question arose? Brahmaji was baffled.

The fact is, chintan is not done of the question. A person who just listens to a question and makes some reply does not know the real solution. The answer actually comes from the confusion out of which the question is born. The mistake that lies at the root of the question has to be grasped. Then, the answer will be given in a flash, even if the man has taken an hour to explain it!

But if the basic mistake is not grasped, you can take four hours to answer a two-hour question, but neither will the questioner's dilemma be resolved, nor will you feel satisfied with what you have said. Mere words don't make an answer – a proper answer can be given only if the person grasps the essential root from where the question arose.

Brahmaji did dhyana. He tried hard to understand the mistake due to which vishays were not getting separated from the chitta. He could not fathom why the Sanat Kumars were not able to do this, or why they felt dukha because of this. The reason for Brahmaji's inability to understand this is his total engrossment in his work.

What work is Brahmaji engrossed in?

Brahmaji is always engrossed in the creation of this sansara.

Well, it is an auspicious activity to create, isn't it?

Yes, certainly; but if a person is preoccupied with working a machine and somebody asks him a profound question, his hands will be busy working

the machine and the products will keep coming out of the machine. The man's attention will be on the machine – how can he give his mind to an intricate question?

That is not the only thing with Brahmaji, however. *'Karmadheeh'* means, the jeevas that come before Brahmaji are all karta-bhokta. Brahmaji's mind is absorbed in the paapas of jeevas. He has to decide whether he should send the jeeva as a worm to this earth. He has to decide whether the punyas of another jeeva merit sending him to Swarga as a Devta, and the almost equal paapa-punya of another jeeva qualifies him to be sent into the sansara as a manushya.

You all know that karmas increase vasanas, and that the sanskaras of vishays settle more firmly in the chitta. Therefore, this whole sansara is an extension of karmas. There is no escape from vasanas.

So then, how can the chitta be separated from vishays?

There are vasanas in the chitta of every being, and vasanas are rooted in karmas. All jeevas have accumulated vasanas by doing karmas. Now, they must get vishays to get bhoga. When they get vishays according to their prarabdha, the mana is bound to go to the vishays.

So then, how can the mana move away from the vishays and how can the sanskaras of vishays be removed from the mana? Brahmaji was not able to understand this.

Sa maamachintayadde`vah prashnapaarahiteershayaa,

tasyaaham hansaroope`na sakaashamagamam tadaa.

(11. 13. 19)

What happened was very good – when your brain fails to find a solution to a problem, you should not feel defeated. You should go into Bhagwan's sharan. Take refuge in Bhagwan – He is a treasury of buddhi. Bhagwan is the name of the treasury of anand! Bhagwan is the name of the treasury of the jeeva.

The father could not answer the question asked by the sons. This was a loss of prestige! The sons were five years old permanently; they remained little boys. And what about the father?

This aged Brahmaji, with his four heads and long beards! He could not answer the question asked by his little sons. He felt great embarrassment, but he did not get disheartened. He took sharan in the Ishwara.

If you are faced with a problem you cannot solve, take sharan in Bhagwan. If you feel you lack pavitrata, think of the Ishwara and get some teaching from Him. If you feel you lack sukha, take sukha from the Ishwara.

When Brahmaji thought of the Ishwara, He immediately manifested in the form of a hansa. Don't think that hansa means a swan here. Here, it means that Bhagwan came in the form of a Mahatma. A person who becomes separate from karmas, and does the work of vivek – meaning, uses discrimination – is called 'hansa'. The bird hansa has the ability to separate the substance of milk from its water content.

Here, vishays have mingled with the chitta, and they can't be separated. A hansa is needed to do vivek and separate them. Brahmaji lacks this vivek, because he is busy creating children. The hansa, in the form of a Paramhansa, is separated from kama, krodha, lobha etc. He is *svastha*

(mentally fit) and *nirmala* (free of impurities). Bhagwan assumed such a form and came to Brahmaji.

Drishtvaa maam ta upavrajya kritvaa paadaabhivandanam,

brahmaanamagratah kritvaa paprachchhuh ko bhavaaniti.

(11. 13. 20)

Everybody present stood up as soon as they saw Hansa Bhagwan. They came forward respectfully to welcome Him.

The Shastras describe that when a senior comes into a room, the prana of a person rises automatically and goes out of the shareer in welcome. If you want your karma-shakti to remain intact, you should stand up respectfully, so that the prana come into the body. If you don't, your ability to work will wane.

A person who doesn't get up when an elder comes into the room will certainly not get up for a junior! He will become lazy. There should be some briskness in our shareer, at least! And then, if a person flouts the rules of the Shastras in this way, his karma-shakti is bound to reduce.

Narayana! All the people present stood up when they saw Hansa Bhagwan. They went forward, led by Brahmaji, to greet Him, and bowed at His feet. Their question was put aside.

Why?

The only one Brahmaji bows to, is Narayana, because all others are his children and descendents. When he bowed down to Hansa Bhagwan it became evident that this is Bhagwan Himself! The Sanakadis asked, 'who are You?'

Ityaham munibhih prishtastattvajignaasubhistadaa,

yadavochamaham te`bhyastaduddhava nibodha me`.

(11. 13. 21)

Bhagwan said, 'Uddhava, at that time the question that emerged from the mouth of these Sanakadi Munis was, *"Ko bhavaanti* – who are You?" They did not ask about My *jaati* (group), or My name, color, or form.'

To ask anyone, 'what is your jaati' is to insult him. There has to be decorum even in asking, isn't it? It is not right for someone to come and touch a Mahatma's knee with one hand, and say, 'Maharaj, please tell me something to warn me against wrong actions.' That is not the proper way to behave.

The Sanakadi Munis were Tattva-jignasus. They did pranam to Bhagwan, and asked Him who He was.

'I will tell you what I told them on that occasion,' Bhagwan told Uddhavaji.

(3)

- Hansa Bhagwan's answer to *'Ko bhavaan?'* – 1.

Hansa Bhagwan said, 'before you can separate the vishays from the chitta, it is necessary to get the vivek-gnan, to discriminate between the deha and the Atma.

You don't know what vishays are. You say that the vishays and the chitta are different things, but do you know what vishays are? Is this deha your vishay, or is it the chitta?'

Maharaj, we haven't done this vivek yet.

'Well, do this vivek first. When you have understood the vivek of both separately – that this is called "vishay" and this is called the "chitta", they will be separated automatically.

Is this deha a vishay or is it the chitta? This is the essential question. If you believe the deha to be the chitta – then, you have, yourself, mixed the chitta with the vishays. How can they be separated? And, if even this is a vishay, where is the state of the chitta separate from the deha, and where is the state of the deha separate from the chitta?'

Actually, the vivek about the Atma being separate from the deha has to be done first.

What is that Atma?

A person who has nishtha in the Atma will have neither raaga nor dvesha. And, when both raaga and dvesha are absent in the mana the vishays and the chitta will become separate automatically. The mana will be empty of both.'

Thus, Bhagwan first explained the vivek of the Atma and the anatma through the method of refuting the validity of the question asked by the Sanakadis.

Some people have an insistence on the question they ask. Their urge is to establish that their question is unanswerable. But, if you keep your question intact, how will it ever be resolved?

Some people want a part of their question to remain, and a part to be cut away. Their feeling is, 'the question is mine, after all.' People have moha for even a question! If something has to be divided, and a little is

left over, it is not a proper division. There is a correct division and there is a division of children. For example, if five rupees are to be divided between two people, a child will say, ‘give two rupees to each and I will keep one rupee.’ That is not the correct calculation. The correct calculation is for each person to be given two and half rupees, and nothing is left over. So, the proper division of assets is when nothing is left over.

In the same way, the correct answer to a question is when the whole question is cut away. As long as the question remains, the answer is incomplete. This is why Mahatmas point out the error that lies at the root of the question, and cut away the question at its very root. They don’t fill the stomach of the question; they cut it open. The question about the Brahman has to be cut open.

So, Bhagwan said, ‘you will not be able to understand this until you do the proper vivek of the Atma and that, which is not the Atma.

Vastuno yadya naanaatvamaatmanah prashna eedrishah,

katham ghate`ta vo vipraa vaktturvaa me` ka aashrayah.

(11. 13. 22)

Your question is, *“ko bhavaan?”* I ask you, what does this question refer to? Is it about the Atma, or the jaati, the pancha bhoota that make the shareer, which is an upadhi of the Atma? If your question is about the Atma, there is no multiplicity in the Atma. The Atma is one. The “I – I – I” of all beings is one. The shape of the noses is different, but the clay they are made of is one, it is not different.

In the same way, the shareers are separate, but the *dhaatu* – the primary substance – in them is one; the "I" in them is one. So, when the "I" is one – it is not many – then, He Sanakadis! Please explain that when the Atma – which is the form of the Paramatma in all shareers – is one, how valid is your question of *"ko bhavaan* – who are you?"

Put aside the question of separating the vishays from the chitta – what is it you mean, by your question about who I am? Is your question about the clay or about the form of this shareer?'

There was a poet who was very ugly. He went to the Court of a King. The courtiers started to laugh when they saw him. The poet asked, 'are you laughing at the clay or at the potter? It is foolish to laugh at either! You are foolish if you make fun of the clay in the shareer; and the one who has made the form is such a skilled artist that you don't have the ability to recognize His talent!'

So, Bhagwan asked, 'are you asking about My appearance and form, or about the Atma in them? If you ask about the Atma, the Atma is one; it is not many. If I am to answer your question, on what basis can it be answered? What is My jaati – what group do I belong to, or what are the gunas in Me, or what work I do? What am I to say, in answer to "ko bhavaan"? Even if I take the ashray of the jaati, kriya, guna, connection, or origin, it will only be a description of the anatma. The Atma is *ashabdam* – words cannot describe it.

Therefore, if your question refers to the Atma, then, "ko bhavaan" is not yukta; it has no connection with the Atma. Nor is My speaking yukta, because the Atma cannot be defined through the jaati, guna, kriya, etc.

Panchaatmake`shu bhoote`shu samaane`shu cha vastutah,

ko bhavaaniti vah prashno vaachaarambho hyanarthakah.

(11. 13. 23)

Very well; if your question pertains to the group of bhootas, it is still meaningless, because *bhoota`shu samaane`shu* and *vastutah samaane`shu* – the bhootas are five in all, and the one satta that is the karana of the bhootas is also one in all. All shareers are made of the pancha bhootas and the one karana satta. Therefore, to ask "ko bhavaan" is totally meaningless. It is: *Vaachaarambhanam vikaaro naamadhe`yam mrittike`tye`va satyam (Brihadaranyaka Upanishad 6. 1. 4).* The names and forms that are changeable are futile prattle. Only the clay is Satya.

Therefore, your question "ko bhavaan" is faulty from both viewpoints. Neither are the pancha bhoota separate, nor is the Atma separate, nor is the karana satta separate.'

Thus, Bhagwan cut away the question of the Sanakadis. The Sanakadis needed further elucidation, however, so Bhagwan said –

Manasaa vachasaa drishtyaa grihyate`anyairapeendriyaih,

ahame`va na mattoanyaditi budhyadhvamanjasaa.

(11. 13. 24)

'Whatever you think with your mana, speak with your vani, see with your ears, and absorb through your indriyas is all Me. Nothing exists, but Me. That means, all forms, all vikars, and all sanskaras that are perceived, are Me. This is who I am, and it is the answer to your question of *ko bhavaan.'*

The *nishe`dha* – the negation – in Vedanta is about the different forms. Vedanta states that nothing exists that is separate from the Ishwara. And, being a form of the Ishwara, it is not mithya.

The ornament is not mithya in its form as the gold that is its primary substance. It is the separate forms of the different ornaments that are mithya. Therefore, the belief that the prapanch is separate from the Ishwara is mithya. It is the prapanch which is believed to be separate from Prakriti, karmas, and sanskaras, that is mithya. The prapanch that has come from *shoonya* – from nothing – is mithya. The prapanch that is a form of the Ishwara is not mithya.

The ornament is not mithya in its substance as gold. The separate forms of ornaments are mithya. Therefore, the belief that the prapanch is separate from the Ishwara is mithya. The prapanch that is believed to be separate from Prakriti, karmas, and sanskaras is mithya. The prapanch that has come from *shoonya* – from nothing – is mithya. However, the prapanch being the form of the Ishwara is not mithya. This is the principle of Vedanta.

Bhagwan said, 'only I, and nothing else, exist.' This is the purport of Vedanta. It removes all false understanding of the relationships. Your mistake, in believing the Ishwara to be separate, is what Vedanta wants to remove. The fact is, the Ishwara is everything. *'tvam stree tvam pumaan asi '*– You are the woman and You are the man; *'tvam kumara uta vaa kumaaree'* – You are the youth and You are the maiden.' (Shvetashvara Upanishad 4. 3.)

'Jaato bhavati vishvato mukhah' – it is You who manifests in all forms.

'Sarvam khalvidam brahm' (Chandogya Upanishad 3. 14. 1)

'Brahmaive`dam vishvamidam varishtam' (Mundaka Upanishad 2. 2. 11)

'Aatmaive`dam sarvam' (Chandogya Upanishad 7. 25. 2)

'Saddheetam sarvam' (Nrisimha Upanishad 7. 3)

'Chiddheetam sarvam' (Nrisimha Upanishad 8. 4)

'Millions of Shrutis state that nothing exists, but Me.'

Hansa Bhagwan now gives the answer that Brahmaji could not give.

Gune`shvaavishate` che`to gunaashche`tasi cha prajaah,

jeevasya de`ha ubhayam gunaashche`to madaatmanah.

(11. 13. 25)

'The question of which vishay should come into the mana and which should not come into the mana arises because of abhinivesh in the deha. It is only when a person believes himself to be the body – instead of the Atma – that he worries about where his chitta should or should not go. The person does not have the proper Gnan about the Atma-anatma. If he gets Gnan about the Atma-anatma he will understand that the chitta goes into the deha, the gunas go into the chitta, and both the chitta and the vishays are the anatma; both are the deha, not the Atma.

So, separate them from your Self. They will be left behind as soon as they are discarded.

(4)

- Hansa Bhagwan's answer – 2. (The answer to the basic question of the Sanakadis.)

When Bhagwan came in the form of a hansa Brahmaji and the Sanakadis asked Him, 'who are you – *ko bhavaan?*'

Bhagwan responded by negating the question as invalid from the viewpoint of the Tattva, since the Tattva is one in all.

'The chetan Tattva is also one and so is the Prakriti Tattva, in all beings, to the extent that if you want to speak about the pancha bhoota, all beings are made of the same pancha bhoota. Therefore, the question "who are you" applies only to the name and the form. The Atma has no gunas, nor kriya, nor jaati.'

Bhagwan now answers the question from the viewpoint of the vidhana – the ruling of the Shastras. The meaning of both is the same.

Manasaa vachasaa drishtyaa grihate`anyairapeendriyaih,

ahame`va na mattoanyaditi buddhyadhvamanjasaa.

(11. 13. 24)

Immature Vedantis get confused at this point. To say that the bangles, necklace etc are mithya in the gold, and to say that they are all gold, means the same thing. The different forms of ornaments are shown as being different for the purpose of explaining the oneness of the gold of which they are made. All the ornaments are essentially gold.

I remember how meetings were held at Kashi, to oppose British rule. People were told to boycott goods made in England, to burn them in a bonfire. Many men were arrested for this. In one of the protest meetings, Malviyaji was the convener. He said, 'I am not telling you that you should not wear foreign clothes; I am telling you that you should wear clothes made in our country.' His words made it clear that he wanted people to

shun clothes that were not made in India. So, a thing can be said in two ways.

1. The name and form are mithya. Bangles, necklaces, etc are mere names. *'Vaachaarambhanam vikaaro naamadhe`yam'* – the gold that is the Tattva is real. If the gold is removed from the ornaments, there will be no weight in them, no value and no utility.
   That means, the sansara that is seen is nothing separate from the Paramatma.
2. Bhaktas say the same thing in another way. They say, 'it is all the Ishwara. It is all gold, only gold.' So, Bhagwan first spoke about the Tattva to negate the multiplicity in the Tattva. Now, He explains that He is one in everything.

Manasaa vachasaa drishtyaa grihyate`anyairapeendriyaih,

ahame`va na mattoanyaditi budhyadhvamanjasaa.

(11. 13. 24)

'My dear sons! Everything you absorb with your mana, as being good or bad, whatever you speak with your vani, see with your eyes, and experience with other indriyas is – *ahame`va – mattoanyat* – only Me, in different forms. I bloom in the form of flowers. I coo in the form of the koel. I dance in the form of the peacock. I give milk in the form of the cow, trumpet in the form of the elephant and roar in the form of the lion. Nothing exists but Me. I am solid in the form of the Himalaya and flowing in the form of the Ganga. I am the entire dharati; I am the agni, jala, vayu, and akash.'

That means, all of us are immersed and floating in Bhagwan. Understand this simply and directly, because nothing is good or bad. There is no raaga-dvesha. When all is Bhagwan, who will raaga-dvesha be for?

Two boys were playing. The elder brother covered himself with a tiger skin and went towards his younger brother, growling ferociously. The younger boy ran, screaming, 'a tiger is coming! It will kill me!' A little later he realized, 'Oh, it is not a tiger; it is my brother dressed in a tiger skin!' His fear vanished. He went back to catch his elder brother.

Why?

Because he recognized that the tiger was actually his brother, wearing a tiger skin. Thus, when bhaktas recognize that it is their beloved Paramatma who has assumed the form of the sansara, and all the forms in the sansara are Him, they become free of fear.

Bhagwan commences to give the answer Brahmaji failed to give, to the Sanat Kumars. Please remember the question. 'The karmas we do in the sansara, and the bhoga we get, create sanskaras in our chitta. And, the things we think of in our chitta leads to the karmas and bhoga we do. The sansara has crept into the mana, and the mana has crept into the sansara. There is no mana without the sansara, and nothing can be done in the sansara without the involvement of the mana. That becomes a serious problem for a sadhak – how can he separate the mana and the sansara?'

From the viewpoint of a sadhak this is a very difficult question. For a siddha Mahatma, however, it is like a question asked by a child.

Why is that?

It is because this question arises due to lack of Gnan about the Atma and the anatma.

One man said, ‘this mango tree belongs to me. I want the tree but I don’t want mangoes to grow in it.’ Then he said, ‘the seeds of the mango belong to me. I don’t want them to sprout.’ Now, if you keep the mango tree as yours, it will fruit, and if you keep the fruit as yours, the seeds will sprout sooner or later. So, if you want to keep yourself away from the mango tree and its fruit – meaning, if you want to save yourself from the sprouting of the seeds, and the fruits they turn into – you will have to give up your lobha for both the tree and its fruit.

For example, someone may say, ‘I want a rose bush, but not the thorns in it.’ Another person may say, ‘I want the thorns, but not the roses.’ Both of them are wrong.

In the same way, people who say that they want to remove their mana from the vishays – or remove the vishays from their mana – neither of them understands that there is a karya-karana bhava in them. It is a matter of effect and cause. The mana and the vishays are of the same category.

As long as the mana is there, there will be pulsations in it, and the pulsations will be for the vishays. There will be an urge for some sound, touch, form, taste, and smell. And as long as the vishays remain, they will be felt by the mana.

If someone were to say that only the sthoola should remain, the sookshma should not remain, it is wrong. And if someone says that only the sookshma should remain, not the sthoola – that is also wrong.

In that case, how can they be removed?

When you get Gnan about your Atma you will know that you are separate from both the sthoola and the sookshma. Neither is the seed yours, nor is the sprout. Neither vishays, nor the mana is yours. Then you will be free of them.

Some people consider themselves to be the deha. If they say, 'I am this deha,' and think they can do without food and water, it is not possible. And, if a person thinks, 'the food and water are mine, but this "I" that is the deha should not remain,' that is not possible either. To consider the food to be 'mine', it is necessary for the deha to be there. And to keep the deha alive it is necessary to give it the food it needs.

In the same way, vishays are necessary for the mana, and the mana is necessary for the vishays. When a manushya does vivek of the two, and has knowledge about the swarup of his Atma that is shuddha, buddha and mukta, both the vishays and the mana are removed simultaneously.

Bhagwan proceeds with the next point, to make this clear. I have told you its essence in brief. Now, here is the shloka.

Gune`shvaavishate` che`to gunaachche`tasi cha prajaah,

jeevasya de`ha ubhayam gunaashche`to madaatmanah.

(11. 13. 25)

Here, *prajaa* is a form of address. Praja means, the people, or the sons. Bhagwan addressed the Sanakadis as His sons. 'My dear sons, it is true that your mana and your chitta have got trapped in the gunas – meaning, the vishays of shabda, sparsh, roop, rasa and gandha; and in the wife, son, and the bhoga-vishays of this sansara. These vishays have settled in the chitta, in the form of vasanas and sanskaras. So much so that if you

go and sit in complete isolation, vishays will rise up in your chitta, because they are imbedded in your mana in the form of sanskaras.

The method for saving from this is, think, *jeevasya de`ha ubhayam* – this mana is not the swarup of the jeeva, and nor are the vishays. In fact, both are the shareer of the jeeva.

Now, do the vivek of the Atma-anatma. The Atma is separate from both the mana and the vishays. The vishays, like sound, smell etc are external. They are drishya, perceived by the senses. The internal mana that is the form of vishays is also drishya.'

In that case, what is the swarup of the jeeva?

Bhagwan said, '*Madaatmanah* – I am what the jeeva is, and the jeeva is what I am. Understand that the jeeva is My swarup. The vishays of the sansara, and the mana, are both the shareer of the jeeva. So, the jeeva should first separate himself from the shareer and understand that he is My swarup. He is one with Me.

When the jeeva understands that he is one with Me, both the sthoola and the sookshma shareers become the anatma. Then, both the vishays and the chitta are removed.

After that, there is no need to separate the chitta from the vishays, or the vishays from the chitta. Both are like a child's toy that rattles. The vishays are one part of the sansara, and the mana is another part of the sansara. Don't catch only one of them. First, separate yourself from both, and then know yourself to be My swarup.

When you know yourself to be My swarup, then neither the chitta nor the vishays will remain separate from you. You will be the Sarva-Atma –

the Sarvatma – the Atma of all. When you experience being the Sarvatma there is no question of separating the vishays and the mana.

Thus, the vishays and the mana are both the deha of the jeeva. The jeeva is neither the vishay, nor the chitta; it is My swarup. Furthermore, nothing exists, but Me. So, nothing exists, but the Atma! There is no question of removing anything, or drawing anything closer. Do nothing to bring your mana close to, or detach it from anything. Therefore –

Gune`shu chaavishachchittamabheekshnam gunase`vayaa,

gunaashcha chittaprabhavaa madroopa ubhayam tyaje`t.

(11. 13. 26)

Our mana has become the form of the vishays because of the habitual indulgence of the vishays, and thinking about their gunas. Furthermore, these vishays emerge from the mana – 'this is good, this is bad. I don't like this, I like that' etc. All that is perceived through the indriyas is only the sanskara of the chitta.

So, what should a bhakta of Bhagwan – or a person who wants to be free of the sansara – who has vivek, do?

Bhagwan said, *'madroopa san ubhayam tyaje`t* – know yourself to be My swarup. Know that you are the nitya-shuddha-buddha-mukta Sacchidanandaghana Parabrahm Paramatma. And, knowing this, let go of both the chitta and the vishays. Both are superimposed in Me, but I have no connection with either. Both are mithya, but they are not separate from Me.

This way, neither the chitta nor the vishays remain. As long as you don't make yourself *abhinna* – one, not separate – from Me, you will not be

free of the bandhan of the vishays and the chitta. You will get the sansara again and again. If the chitta goes to the vishays you will get bandhan; and, if the vishays have the chitta coming into them, sanskaras will be created.

Thus, this stream of janma-mrityu will continue until you let go of both the *arthaadhyaasa* – the false attribute of objects – and the *gnaanaadhyaasa* – the false attribute of Gnan about the objects, and become established in your swarup. Till then, the chitta and vishays will continue to trouble you. You will have to struggle with them constantly, trying to drive the vishays out of your chitta.'

A Sadhu stayed by the Gangaji. He had told the people that no woman should come into the range of his vision. He wanted the road to be blocked to women for a couple of furlongs, in case any lady appeared and entered his heart through his eyes! A person who guards his jeevan in such ways has no sukha or shanti in his jeevan. He becomes a sentry on duty.

The fact is, a person can lead a life of sukha and shanti only if he understands the sthoola and sookshma anatma, and experiences his Self as separate from them. He knows his Self to be one with the swarup of the Paramatma. After that, why will he run after the mirage of water in the desert?

A son was born to Swami Rama Tirtha. When someone gave him the news he said, 'my brother, one more ripple has risen in the illusionary lake in the desert.' Thus, the state of Mahatmas is such that they first separate their Self from the sthoola and sookshma shareers and then become one with the Paramatma. After becoming one with the

Paramatma, both the sthoola and the sookshma are negated; neither is separate from the adhishthana – the substratum that is the Atma-Tattva.

Thus, there is no question of removing something, or coming closer to something, for an enlightened Mahatma.

These days, people quote Vedanta, and emphasize only vivek; but there is no shanti in it. It is like the state of a sentry on guard. They don't rise above that state.

I have told you this in brief, but it had not been easy for me to grasp the substance of this shloka. It took me ten years to understand what I have told you in five minutes! The fact is that unless a person experiences that he is separate from the anatma, it is not possible for even a sadhak to let go of his sthoola-sookshma shareers.

Now Bhagwan explains that the Atmadev is separate from both the sthoola and the sookshma.

Jaagrit svapnah sushuptum cha gunato buddhivrittayah,

taasaam vilakshano jeevah saakshitve`na vinishchitah.

(11. 13. 27)

When we are awake, when we are dreaming, and when we are in a deep sleep, we are aware of the state we are in. That being the case, how can we know that we are *kootastha* – immovable, unchangeable and perpetually the same?

Bhagwan says, 'look carefully, then you will know that when Sattvaguna increases you are in the waking state that illuminates everything. When Rajoguna increases you are in the dreaming state created by your

imagination. And when Tamoguna increases you are in the deep sleep state where your intellect is stultified. Thus, these three gunas are vrittis of the buddhi.

Vritti means *vartana* – behavior. These are the three ways the buddhi behaves. Vritti also means *jeevikaa* – livelihood. When the buddhi wants to do the bhoga of the vishays it comes into the jagrita avasthaa – the waking state. In the waking state it does the bhoga of shabda, sparsh, etc. Then, frightened by the pressure of people, it can no longer function in the jagrita. Also, there are things that are not available in the jagrita, so the buddhi does bhoga of these things in the *svapna avasthaa* – the dreaming state. That means, the things a person cannot do in front of others are done during the dreaming state. Things that are done habitually also seen in the dreaming state. And when the buddhi gets tired it goes into the *sushupti avasthaa* – the deep sleep state.

This jeeva, however, *'taasaam vilakshanah'* – is vilakshan; it is unique! It is separate from all three states of the buddhi. The jagrita is not present in the svapna, and the svapna is not there is the jagrita, but the jeeva is present in both. The jagrita and svapna are not present in the sushupti, and the sushupti is not present in the jagrita and the svapna avasthas, but the jeeva is present in all three.

That means, the three avasthas are like three offices, and the one who works in them is one. *'Trayah asya aavasathah'* – the Shruti tells us that these are the three houses of the one jeeva.

How was this conclusion reached?

'Saakshitve`na' – the jeeva is the sakshi – the witness – who came to this conclusion.

Why is a sakshi called a sakshi? It is because you don't need eyes to see the sakshi. None of the senses are required, no binoculars are needed. A pilot who flies an air plane sits connected to a number of instruments to his eyes, ears and mouth. He sees things that are far away, hears things that are far away, and talks to people who are far away. This jeeva is a sakshi. The antahkarana is his machine, in which he experiences the jagrita, svapna and sushupti without needing any other instruments. That is why he is called a sakshi.

The objects seen by the indriyas in the jagrita avasthaa, seen by the mana in the svapna avasthaa, and the complete absence of knowing anything in the sushupti avasthaa – this jeeva sees the sukha of sushupti because he is the sakshi.

Just think – which indriya was there for you to see the sushupti? Which mana was there when you were in a deep sleep? There was nothing. Then, who saw the sushupti?

You can say, 'somebody else saw my sushupti.'

Oh my brother! How can anybody else know where your sushupti is? Your sushupti is seen by you, because it is you who remembers, 'I slept peacefully. I was not aware of anything while I slept.'

So, being the sakshi-swarup, this jeeva is separate from the sthoola as well as the sookshma. He is also separate from the vishays and the antahkarana. This is also the conclusion.

Yarhi sansritibandhoayamaatmano gunavrittidah,

mayi turye` sthito jahyaattyaagastadgunache`tasaam.

(11. 13. 28)

Bhagwan explains, ‘now that it has been made clear that the jeeva is separate, who is the one who puts the jeeva into bandhan?’

‘Sansritibandhoayam.’ Sansriti means the buddhi. It is the bandhan of the buddhi that traps the Atma in the jagrita avasthaa.

The word *sansriti* means, *samyak sriti sharanam anayaa iti sansriti, buddhih* – that, because of which a manushya slides – a jeeva slides – from one avasthaa into another. It is the buddhi that creates the bandhan.

The vishays are called *de`sha* – places. The *shabda-desha* means the place of the sound. There is the sparsh-desha, the roop-desha, the rasa desha, and the gandha desha. The vehicle used by the Atma to go to these places is called the sansriti.
If someone’s horse is tied somewhere, the rider is not tied. If somebody’s car gets stuck somewhere, the driver can open the door and get out. If the man is mad, he may refuse to open the door and get out of the car! Thus, the fact is that the bandhan is the bandhan of the buddhi.

Very well; what is the bandhan of the buddhi like?

The bandhan of the buddhi is a bandhan that is accepted by the buddhi. A bandhan in the buddhi means, a bhram – a false understanding. People accept without the buddhi, that they are the deha. They are captivated by vishays, and the feeling of being a paapi-punyatma. These beliefs are not accepted with the knowledge of their swarup. Thus, this buddhi – which is a form of bhram – superimposes the vrittis of gunas on the Atma.

That means a person gets the feeling, ‘I am the owner of the house that is present in the jagrita. I am the one who does bhoga. I am also the

sookshma shareer in which the feelings of kama, krodha, lobha – or, dayaa, kshama, shanti etc come.' Who tied the man to these beliefs?

Bhagwan explains that it is the buddhi that creates the bondage of these beliefs. The sakshi Atma is actually nitya-shuddha-buddha-mukta gets bound by the bandhan while living in the shareer. If you believe yourself to be the deha, and want to be free of the objects of the jagrita avasthaa, it can't be done. Can you live without food and water, clothes and shelter? How will you live? It is not possible for a person who believes himself to be the sthoola shareer to give up the jagrita avasthaa.

And, if you believe yourself to be the sookshma shareer, how can you be free of the svapna, avasthaa? How will the sadguna – durguna be given up? You can't help considering some gunas to be good and some to be bad. Fetters are fetters, whether they are made of gold or iron! You can lament about the wrong tendencies of your mana, or smile with pleasure about the good tendencies, but there is bandhan in both.

Then, how can we be free of them?

You can be free of them only if you separate your Self from the three avasthaas of jagrita, svapna and sushupti, and become established in the Turiya. *'Mayi turye` sthito jahyaat.'*

Look; *mayi* and *turye`* are called the Mahavakya. *'Turye` mayi* – it is I, in the form of your Turiya sakshi Atma. And, your Turiya Atma is in the form of Me – *mayi turye`.* Become established in this.'

What will happen then?

'Become established in your Turiya Atma, which is Me, and let go of the vrittis of the gunas. The agnan of sushupti is not yours; the imaginings of

the svapna is not yours; nor are the vishays and relationships of the jagrita yours. You are the Turiya-vastu.'

What is the Turiya-vastu?

It is the Paramatma. If you become established in Him, your connection with the parichhinna will be severed. This is the tyaga of vishays and the chitta. In this, both the vishays and the chitta are given up. It is not that one is given up and the other remains.

Ahankaarakritam bandhamaatmanoarthaviparyam,

vidvaannirvidya sansaarachintaam turye` sthitastyaje`t.

11. 13. 29)

All the bandhan in the world is caused by ahankara. There is no bandhan in the Aham. The Aham that is created is called ahankara. *'Aham aham iti karanam ahankaarah* – I am this deha, I am this mana and I am these indriyas.' To attach the parichhinna vastu – the separate objects of this world – to your Atma is ahankara. Ahankara means a false Aham. Now, you are trapped!

This is what puts a person into *anartha* – misfortune – and, it is because of this that the Sat-swarup Atma believes himself to be subject to death, the chetan-swarup believes himself to be ignorant, and the anand-swarup believed himself to be dukhi.

Your swarup is Sacchidananda! It is the Paramartha! A person who believes himself to be contrary to this is trapped in the misfortune of the asat, jada, and dukha because of ahankara.

A person should first know this. After knowing this he should get vairagya, and a wish to be free of this bandhan. He should shift his chitta-vritti away from this.

Then he should establish himself in the Turiya, and not think about the sansara at all. He should become totally disconnected with all vishays. *'Yatra-yatra mano yaati tatra-tatra samaadhaayah'* – wherever the mana goes, there is Samadhi. *'Harire`va jagat jagade`va harih'* – for him, the jagat becomes Bhagwan Himself!

Even sadhaks say that the Ishwara is the jagat, but – *jagade`va harih* – our laughing, playing, speaking, walking, meeting etc are all bhagavad-roop – this feeling is missing in a sadhak's life. This is the vyavhar of a siddha-purusha.

The Shruti of the Katha Upanishad says, *'yadih aasti tadamutra'* – what is here is there. *'Yadamutra tadanvita'* – what is there is here. A person who puts the multiplicity in-between, *'mrityoh sa mrityum gachchhati'* – goes from mrityu to mrityu.

Therefore, do not create a dispute between 'this' and 'that'. Don't differentiate between the Paramatma and the jagat. What is 'here' is 'there'. What is 'I' is 'you'. And, what 'you are' is what 'I am'. He is what you are, and I am what he is, and what you are.

The meaning of this is that there is no such thing as bheda. There are no distinctions or differences.

(5)

- Hansa Bhagwan's answer – 3. The method of abheda-darshan.

Yaavannaarthadheeh punso na nivarte`ta yukttibhih,

jaagartyapi svapannagnah svapne` jaagaranam yathaa.

(11. 13. 30)

The chitta of the manushya is attached to multiple objects. The buddhi is always occupied with a variety of things. A manushya has to go on working as long as his buddhi is occupied with the multiplicity of the sansara. It is only when the bhranti of bheda is removed by the use of the different yuktis – different methods and logic – that a person becomes free of agnan. Till then, the agnani jeeva is seeing a dream world even while he is awake.

How is that?

It is the nature of a svapna that as long as it lasts, it seems as real as the scenes seen in the jagrita avasthaa. The person does not realize that he is dreaming; he feels he is awake, and the scenes are real. Thus, even at the time a person is aware of being awake, he has to think about whether the reality before him is like that of the reality seen in his dream.

People are busy with various activities – earn this, eat this, do this, and die! What is this? It is as though all their gati is that of a dream.

Somebody may ask, 'why do you say this? Why do you say that everything is like a dream? There are descriptions in the Vedas about the Ashrams, Varnas, karmas, and many objects. There are injunctions to do some things and prohibitions about some things. And you say that the *naanaatva* – the multiplicity – is a bhranti that can be removed by yuktis?'

The second episode is given in answer to this.

Asattvaadaatmanoanye`shaam bhaavaanaam tatkritaa bhidaa,

gatayo he`tavashchaasya mrishaa svapnadrisho yathaa.

(11. 13. 31)

'Aatmanah anye`shaam bhaavaanaam asattvaat' – because, no object except the Atma is Satya.

Then, is everything mithya in the Atma? How?

'Svapnadrisho yathaa' – just as a person seeing a dream thinks that a Brahmin, an animal, or bird seen in the dream are real, that somebody is doing some paapa and somebody is doing some punya and they will go to Narak and Swarga. When the man wakes up he realizes that all the things he saw were in the dream; they were not real.

In the same way, when a person gets Brahmagnan, experiences his Atma as the Brahman, he is able to experience that the Varna, Ashram, Dharma, karma, Swarga-Narak, sukha-dukha, paapa-punya etc are all perceived in the state of agnan, which is like the dream state. For a Brahmadarshi purusha who has experienced the Brahman – a person who is agnani is like a person in the dream state even when he is awake.

Thus, it is established by yuktis that all these things become mithya from the viewpoint of an enlightened Mahatma.

The meaning of this is that the descriptions given in the Vedas about the Varna, Ashram, Dharma, karma, Swarga, Narak, paapa, punya etc are for those who have not obtained Gnan; they are for the agnani.

That means, the Vedas describe these because they are helpful in removing agnan. The purpose is to create vivek about karmas, bhoga and Dharma.

Yo jaagare` bahiranukshanadharminoarthaan bhunkte` samastakaranaihridi tatsadrikshaan,

svapne` sushupta upasamharate` sa e`kah smrityanvayaattreegunavrittidrigindriye`shah.

(11. 13. 32)

The purport of this is, 'know that Tattva through yuktis.'

Now, what are the yuktis by which we can know that the Atma is separate from the deha?

Bhagwan explains this. It is basically the substance of the Mandukya Upanishad that is explained in the Bhagwat. Gaudapada Acharya has quoted it verbatim in his 'Karika'.

Bhagwan explains that a person does bhoga of the vishays that decay every moment. He does bhoga through the indriyas during the jagrita avasthaa. Then he does bhoga of the vishays in his svapna avasthaa in his hriday. When the sushupti avasthaa comes he wraps up everything and abides in it.

Who is that?

'Sa e`kah' – he is one, in the waking state, the dream state and the deep sleep state. Because, *'smrityanvayaat'* – the smriti – the memory of these three states – is in the same person. 'I slept, I saw a dream, and I am awake.'

That means, he is the drashta of the vrittis of all the three gunas. He is the Swami of the indriyas. And, he is asanga – unconnected to any of them. 'Know that I am that Tattva.'

E`vam vimrishya gunato manasastryavyavasthaa,

manmaayayaa mayi kritaa iti nishchitaarrthaah,

sanchhidya haardamanumaanasadukttiteekshna gnaanaasinaa bhajata maakhilasanshayaadhim.

(11. 13. 33)

'If you do vichar in this manner, the three avasthaas of the mana – jagrita, svapna and sushupti – are according to the three gunas of Sattva, Raja and Tama. Accept the fact that this has been made by My Maya, and in Me.

After that, use yukti and sadyukti – meaning, the statements of the Sants and the Shruti, and sharpen the sword of Gnan. Cut the ahankara that is the root of all the doubts in the hriday. Cut the agnan that is the root of ahankara. When agnan and ahankara are cut away, all Maya will be removed.

Eekshe`ta vibhramamidam manaso vilaasam,

drishtam vinashtamatilolamalaatachakram,

vignaaname`kamurudhe`va vibhaati maayaa,

svapnastridhaa gunavisargakrito vikalpah.

(11. 13. 34)

What is seen is *vibhrama*. Vibhram means, the world that keeps changing; it is never stationary. This is a world that totters, in which no President or Minister endures, no Nation is permanent. It is like a person who sees things upside down. The sansara is moving fast, but it is like the

water flowing in a river, which seems to be the same as yesterday. All this is vibhram.

Look, we think that we see a man from head to foot in a fleeting glance, but is the man seen fully at once? No. It is the mana that comes into the eyes and sees so rapidly that we think we saw everything all at once. It is because of this vibhram that we a person thinks he sees the manushya shareer in one fleeting look.

So, this whole world that is seen is also the vibhram of the mana. The mana moves so fast that it seems they are the same old sanskaras, the same old vasanas, the same woman, the same man, the same house, and the same world. But it is not so. Everything is in a state of constant change.

All right; why is this sport of the mana mere vibhram?

It is because something is seen and then it is destroyed. It perishes, and is created again. It is like a fast moving wheel of fire that shows one vignan to be many. It is Maya. It is a dream. All the variety that is perceived is created by the Sattva, Raja and Tama gunas. Therefore, it is all Maya.

Drishtim tatah pratinivartya nivrittatrishnastooshneem bhave`nnijasukhaanubhavo nireehah,

sandrishyate` kva cha yadeedamavastubuddhyaa tyakttam bhramaaya na bhave`tsmritiraanipaataat.

(11. 13. 35)

So, there is no need to rest your eyes on this jagat.

'Tasmaat tato drishyaat drishtim pratinivartyam' – when the jagat is, itself, changing, what is the use of fixing your gaze on it? What are the scenes seen in a cinema?

A man will say, 'my brother, I saw a man on the cinema screen for one minute.'

Did you really see the man for one minute? Oh, it is the light filled in the film that you see. It is because of the sanskara you have that you think it is a man; else, it is nothing but shifting light.

You see a fire in the cinema – does the screen get burnt? You see floods in the film, does the screen get flooded? Is there fire in the light that projects the cinema? No. There is neither fire, nor water; there is nothing on the screen.

There is nothing in the *prakaashaka* – the source of illumination, nor is there anything in the adhishthana – the substratum on which things are perceived. He is the prakashak with the upadhi of the Aham, and the adhishthana with the upadhi of the idam, meaning, 'this', which is seen by the Aham.

If you put both upadhis aside – the Aham and the idam – the sarva-prakash, sarva-adhishthana Paramatma is one.

So, move your drishti away from the multiplicity. Don't yearn for anything to be sustained and remain as it is. What will remain?

You should shift your drishti from the outer world and experience the anand of your Atma. For that, you should practice mauna. Maintain verbal and mental silence, and become free of all sankalpas.

Manovakkaayavyaapaararahitah ityarthah.

Be free of the activities of the mana, vani and shareer, and be established in your swarup.

Someone may say, 'Baba, as long as the deha is there, something or the other will always happen. How can the duality be removed completely? How can we ignore the duality of the world?'

Bhagwan explained, 'if you do see the existence of the sansara and the antahkarana, let this mithya continue to be perceived. *Avastubuddhyaa tyakttam bhramaaya na bhave`t* – you have to let go of it, believing it to be mithya. Then you can't get the bhram that it is Satya. A person who once recognizes something for what it is cannot be trapped by it.'

A man was going on a journey. He had to go across a jungle. He saw an empty cottage and sheltered in it for the night. A little later, he sensed that there was a snake in it. He shone his torch all round and saw a coil of rope. There was no snake. He relaxed and went to sleep. Had he had doubts about the snake he would not have been able to sleep soundly, without fear.

In the same way, a person who has understood for certain that this sansara is mithya ignores it. Even if he is aware of it, he won't get the bhram that it is Satya. As long as the shareer is there, a Brahmagnani perceives the sansara because of his sanskaras. The sanskaras of his sadhana, the nididhyasan etc he has done, leave the knowledge that these perceptions are mithya. The perceptions continue in the antahkarana as long as the shareer is there. This is why a Brahmagnani does not get trapped in them.

De`ham na nashvaramavasthitamutthitam vaa siddho na pashyati yatoadhyagamatsvaroopam,

daivaadape`tamuta daivavashaadupe`tam vaaso yathaa parikritam madiraamadaandha.

(11. 13. 36)

We were talking about the deha. My brother, this shareer is subject to destruction. Nobody's deha is permanent. Even Brahmaji's deha is destroyed when his life span of two *paraardha* is over. The life spans of Brahma, Rudra and Vishnu are given in the Shastras. Furthermore, they are separate in the separate universes, the different Brahmandas.

There are people who claim that their shareer is amar – it is not subject to death. They should be asked, 'my brother, when the dharati will not remain, space will not remain, Brahma will not remain, there will be no Brahmanda, no surya or chandrama – how can you say that your shareer will always exist? How do you dare to make such a claim?'

These people dare to make such an outrageous claim because they know that they won't have to answer for their claim when they are dead! While they are alive, they make tall claims.

The shareer of every being is subject to decay and death. There is no need to observe who is sitting and who is standing, because the bhranti of being a deha is no longer there. The person has experienced that his swarup is the Brahman, and so, it is a matter of indifference to him whether the shareer remains a little longer, as per its prarabdha, or perishes at once.

At the end of the eleventh canto it is described why Shri Krishna did the *sanvarana leelaa* – why He ended the existence of His form as Shri Krishna.

Martye`na kim svasthagatim pradarshayan.

(11. 31. 13)

Had Bhagwan Shri Krishna kept His shareer for a long period of time, the Gnanis, the jeevanmukta people would have begun to say, 'Shri Krishna stayed on the dharati for a long period of time. We will do the same.'

So, Narayana! Bhagwan left His deha. He showed that no deha will last. What does it matter if the deha perishes a few days earlier or a few days later? The Mahapurushas, who are established in their swarup, are least bothered about this, because their task is always poorna.

Sansari people lament, 'oh, my work is not over!' when their time is up. Mahatmas have nothing that is yet to be done, when they die. They have no wish to tell the Ishwara to wait a bit! They say, whether we stay here or there, it is all the same.' For them, mrityu and jeevan are equal.

What is the shareer like, for these Mahapurushas?

It is like *'vaaso yathaa parikritam madiraamadaandhah'* – an intoxicated man who doesn't know if his scarf is on his shoulder or whether it has dropped off.

In the same way, a person who has experienced the Brahman is unconcerned whether his shareer continues or not.

A person may ask, 'in that case, his shareer would be given up early in life, isn't it?'

Bhagwan said, 'no, that is not the case.'

De`hoapi daivavashagah khalu karma yaavat svaarambhakam pratisameekshata e`va saasuh,

tam saprapanchamadhiroodhasamaadhiyogah svaapnam punarna bhajate` pratibuddhavastuh.

(11. 13. 37)

The body is under the control of the individual's prarabdha. As long as the effect of the karmas that created the deha and the mana remains, the heart will beat and the person will breathe. The shareer will remain alive.

However, the enlightened Mahatma is in a state like a continuous Samadhi. For him, both the shareer and the sansara are like things seen in a dream. He is awake in the vastu – the Tattva. He has obtained Gnan about the vastu-Tattva. There is no question of his getting the bhram, 'this body is me and these objects are mine.'

Bhagwan Shri Krishna describes this.

Mayyaitadukttam vo vipraa guhyam yatsaankhyayogayoh,

jaaneetamaaaagatam yagnam yushmaddharmavivakshayaa.

(11. 13. 38)

A person who is always tripta – perfectly satisfied – is called a *vipra*. The root *pra* is used in the sense of tripti. A person who is satisfied with whatever he gets – whether someone give him two annas or gives nothing – is called a vipra.

Here, Brahma and the Sanakadis are addressed as 'Vipra'. Bhagwan address them as *'vipraa'.* He said, 'I have told you the quintessence of both Sankhya and Yoga. I have explained the rahasya of the Sankhya by separating the Atma from the anatma. I have explained the rahasya of

Yoga, how the problem of separating vishays from the mana – or removing the mana from the vishays – is done. I explained how both should be put into the category of Prakriti, and you should establish yourself in your swarup. Both the chitta and the vishays are the work of Prakriti. In this, the secret is that the drashta is the Brahman. This secret was not known to most Yogis. I have revealed it to you.'

Hansa Bhagwan said, 'You had asked me, "ko bhavaan?" I will tell you who I am. *Jaaneetamaagatam yagnam yushmaddharmavivakshayaa* – I am the Ishwara. I am the Yagna. I am Vishnu. I have come here to give you the upadesh of Dharma.

Aham yogasya saankhyasya satyasyartasya te`jasah,

paraayanam dvijashre`shthaa shriyah keerte`rdamasya cha.

(11. 13. 39)

Look, Yoga, Sankhya, Satya, *rit* – meaning, divine law, *te`ja* – meaning brightness, *shree* – meaning prosperity, *keerti* – meaning a good name, and *dama* – meaning restrain of the senses – all abide in Me.

They come into the antahkarana of some people but do not stay there permanently, but they are always present in Me. I am their supreme refuge and substratum.

Maam bhajanti gunaah sarve` nirgunam nirape`kshakam,

suhridam priyamaatmaanam saamyaasangaadayoagunaah.

(11. 13. 40)

I am nirguna by swarup. There are no gunas in Me. And, *nirape`ksham* – there is no *ape`kshaa* – no desire or expectation in Me, for any guna.'

There are people who have a desire to get the guna they don't have. They see, 'my shareer lacks this', and go to a beauty parlor to rectify the lacking.

Bhagwan said, 'firstly, I have no gunas. Nor do I want any gunas. There are no vishays in Me, nor do I want any vishays. However – *maam bhajanti gunaah sarve`* – gunas insist on coming into Me, so what can I do?'

Why is this?

'It is because I am the *suhrid* – the well-wisher – of all gunas. I am dear to them. I am the Atma of all of them. My behavior is impartial. I always have asanagata for all.'

Somebody may say, 'even samata and asangata have Sattva guna in them. They can become a cause of bandhan.'

Bhagwan removed this doubt by saying, '*agunaah – abandhakah.* Gunas like samata and asangata are not the kind that give bandhan,'

Iti me` chhinnasande`haa munayah sanakaadayah,

sabhaajayitvaa parayaa bhaktyaaagrinata sanstavaih.

(11. 13. 41)

Shri Krishna Bhagwan told Uddhavaji, 'Uddhava, this is how I cut away the Sanakadis' doubts about how the mana and vishays can be separated, and about who I am. I resolved their doubts about these things. They worshipped Me with para-bhakti, and did my stuti, and –

Tairaham poojita samyak sanstutah paramaarshibhih,

pratye`yaaya svakam dhaama pashyatah parme`shthinah.

(11. 13. 42)

These highest among the Rishis, and Brahmaji, did My puja with the full and proper method and eulogized Me. I entered My param-dhaam as they watched – meaning, I hid in their hriday.'

Thus, this thirteenth chapter of the eleventh canto is concluded.

Chapter Fourteen.

- The supreme glory of Bhakti – 1.

Uddhava uvaacha

Vadanti krishna shre`yaansi bahooni brahmavaadinah,

te`shaam vikalpapraadhaanyamutaaho e`kamukhyataa.

Bhavatodaahritah svaaminbhaktiyogoanape`kshitah,

nirasya sarvatah sangam ye`na tvayyaavishe`nmanah.

(11. 14. 1-2)

Uddhavaji placed a question to Shri Krishna.

Please give your attention first, to his manner of talking. He first used the word 'vadanti', meaning, 'they say'. Shri Krishna took no notice – let 'them' say what they want – what has it to do with us?

If someone comes and tells you, 'this person said this, and that person said this' there is no need for you to pay attention to gossip.

Uddhavaji then addressed Shri Krishna by name. 'Krishna!' meaning, 'my dear Krishna, I am saying this to You.'

Bhagwan's name, Krishna, is a very sweet name. There are many names of Bhagwan in this world, but those who love and worship Krishna say that a stream of amrita flows in the name Krishna……Krishna……..Krishna!

Tunde` taandavavini ratim vitanute` tundaavaleelabdhaye`,

karnakrodakadambinee ghatayate` karnaarbude`bhyah sprihaam,

che`tah praanganasanginee vijayate` sarve`ndriyaanaam kritim

no jaane` janitaa kiyadbhiramritaih krishne`ti varnadvayee.

(Vidagdhamadhava)

'I don't know how many kinds of amritas have been used to make this name "Krishna"!'

To be before Krishna and address Him by His name is also an amazing thing. It is described that when Uddhavaji was five years old he had such love and devotion for Krishna that when his mother called him for breakfast, he would not go until he completed his puja. Thus, Uddhavaji had great love for Shri Krishna since his childhood. Just as a person calls out to a younger brother or a son, by name, without adding the respectful prefix of Shri or Shriman, Uddhavaji called Shri Krishna, 'Krishna'.

Thus, *'krishna shre`yaansi vadanti* – there are many methods of the highest kalyan. What is the harm in revealing them?'

If somebody says that there are many sadhans for getting param kalyan – somebody does Yoga, somebody does kirtan, somebody does dhyana, somebody does bhajan, etc – people say things unknowingly. You can't catch their mouth!

Uddhavaji said, 'not just anyone – *brahmavaadino vadanti* – this is said by people who know the Vedas.'

This is called *padakritya* in Sanskrit. Padakritya means, using the bare minimum of words to convey what you want to. Why use two words, if one is enough? The method of the Sanskrit language is to avoid the use of even one unnecessary word or letter.

Often, I have to wait for a considerable time to grasp what the other person really wants to say. A gentleman came to meet me at Kanpur. He spoke for over an hour, praising me, my Guru and my lifestyle. After talking for over an hour he asked me to speak to a Seth on his behalf, about some land he wanted. He came to his real purpose after wasting an hour and half of my time. I was least interested in his flattery! In Sanskrit, however, the custom is that the fewer the words used, the greater the quality of the writer. Words are not to be wasted.

'Te`shaam vikalpapraadhaanyamutaaho e`kamukhyataa – well, Sir, what I want to know is whether all the different sadhans are the same in enabling us to obtain the Paramatma, or whether any one of them is a principal sadhan.'

For example, if somebody wants to go overseas, he can go in one of the small boats that take passengers to the big ship that waits in the deep sea. Or, he can go onto any one of the big steams standing at the docks in Mumbai.

What is this? In this, *'e`kamukhyataa'* – the large ship is the principle ship and the smaller boats are helpers. The large steamer is the main part and the small boats are supplementary parts.

Or else, the man can get onto any one of the large steamers lined up at the docks, and any of them can take him across the seas. That is called, *'vikalpapraadhanyam'* – where you have a choice of the ships on which to travel to your destination.

A Raja wanted to know the best method for obtaining the Ishwara. He made a public announcement inviting people from the different groups to come and convince him, and he would follow their tradition if he was

convinced that their method was the best. People from all the different traditions came to the Court of the Raja, praising their own path, and the Raja felt confused. He could not decide which path was the most superior. He did shravan of Vedanta for some months. The followers of the Bhakti-marg told him, 'you have become sullied. Now, you will get abhiman.' So the Raja stopped studying Vedanta and began to chant Bhagwan's name.

Then the Vedantis told him, 'oh, you have become engrossed in playing with dolls!' The Raja gave up doing bhajan. Now, what was he to do?

Practice pranayam! The Raja practiced pranayam for some months. Then he was told, 'breathing exercises won't help you to obtain the Ishwara!' The Raja gave up doing pranayam.

If a man stands at a cross-road and walk for half an hour on one road and turns back, walks on another road for half an hour and turns back, and does the same on the third road, will he reach anywhere?

Oh, choose one path and continue on it earnestly. You will reach the Ishwara!

One Sant came and told the Raja, 'I will give you the answer to your question, but not here. Order all the boats in your kingdom to be brought. We will cross the river and then I will tell you.' All the boats were lined up. The Mahatma walked on the riverside, rejecting one boat after another, finding some small fault in each. The Raja said, 'Maharaj, it is just a small river. Any of these boats can take us across. Why are you taking so much time in selecting one?'

'You want to go to the Ishwara,' said the Mahatma. 'Why are you wasting time in studying so many methods? Just start walking on any one path.

All the paths take you to the same main road, and the main road leads to the Ishwara.'

Bhavatodaahritah svaaminbhakttiyogoanape`kshitah,

nirasya sarvatah sangam ye`na tvayyaavishe`nmanah.

'He Swami, You are my mitra, my friend; and You are my Swami. O my sweet Master, You had said that the Bhakti-marg is anapekshita.'

Anape`kshita means that this path needs nothing else. Neither is there any need for the Ashtanga Yoga, nor do you need vairagya, Gnan, or do nishkama karma. 'A person, who walks on the path of the Bhakti-Yoga, does not need anything else. Bhakti-Yoga takes him to Bhagwan. This is what You have said.'

Bhavatah means, 'You have *udaahritah* – described this.'

What?

'Bhaktiyogoanape`kshitah – a person who walks on the path of Bhakti needs nothing else.'

What is so special about Bhakti that it needs no other sadhan?

'Nirasya sarvatah sangam ye`na tvayyaavishe`nmanah – ye`na bhaktiyoge`na – the nishkama Bhakti-Yoga by which *sarvatah sangam nirasya* – all other asaktis are removed, and *tvayi manah avishe`t* – the mana goes into You.'

When the mana tries to get into many different things it fails to go into anything. When it tries to get into one thing, it gets into the Ishwara.

Actually, the Ishwara is everywhere. You will find Him when you enter the profound. But, when you go into the depth, the sookshma will come into your mana and your mana will become sookshma.

Shreebhagavaanuvacaha

Kaale`na nashtaa pralaye` vaaneeyam ve`dasangitaa,

mayaadau brahmane` proktaa dharmo yasyaam madaatmakah.

(11. 14. 3)

'This vani is in keeping with what is stated in the Vedas – or that, which is called the Veda. This was destroyed in the pralay-kaala because of the influence of the kaala. It vanished. Nobody knew where the Veda-vani went. Then, when Brahmaji manifested, *mayaadau brahmane` proktaa* – I first gave the upadesh of the Veda-vani to Brahmaji.'

It is said that pralay happened when Bhagwan fell asleep. Breathing is deepened during sleep. Bhagwan began to snore gently. Bhagwan's snoring is the Veda-vani.

Bhagwan was awoken by His own snoring. His eyes opened, and the prithivi and other pancha bhoota emerged from His eyes. Seeing the miracle of His eyes made Bhagwan smile, and millions of beings – women, men, animals, birds, insects, moths etc appeared. This made Bhagwan feel tired. He shut His eyes again. As soon as He shut His eyes, pralay happened again.

Nihshvasitamasya ve`daah, veekshitame`tasya panchabhootaani,

smitame`vasya charaacharam, yasya suptam mahaapralayah.

This is how Vachaspati Mishra has described Bhagwan.

So, in the upadesh of the Veda-vani Bhagwan gave Brahmaji *'madaatmakah'* – meaning, *mayi aatmaa mano ye`na sa madaatmakah dharmah* – it is a description of Dharma. If followed, this Dharma results in the mana getting attached to Bhagwan.

Someone may ask, 'where is it written in the Vedas?'

Bhagwan dismissed this question. He said, 'Do I know the Vedas or do you? Oh, I gave Brahma the upadesh of the Vedas first. Brahma learnt it from Me, and others learnt it from him later. Now, you say that the Veda contains the Karma-kaanda – the rituals – and I say that it contains Bhakti. So, should there be Bhakti in it, or should there be Karma-kaanda?

Te`na proktaa cha putraaya manave` poorvajaaya saa,

tato brigvaadayoagrihnansapta brahmamaharshayah.

(11. 14. 4)

Brahmaji first gave the upadesh of the Veda-vani to his son Manu. After that, the seven Rishis – including Bhrigu – learnt it from Manu.

Te`bhyah pitribhyastatputraa de`vadaanavaguhyuakaah,

manushyaah siddhagandharvaah savidyadharachaaranaah.

(11. 14. 5)

These Maharshis are the father of everybody. They gave this upadesh to others. Their sons are the Devta, Danava, Yaksha, manushya, Siddha, Gandharva, Vidyadhara, Charana, and others.

Kinde`vaah kinnaraa naagaa rakshah kim purushaadayah,

brahvyaste`shaam prakritayo rajahsattvatamobhuvah.

Yaabhirbhootaani bhidyante` bhootaanaam matayastathaa,

yathaa prakriti sarve`shaam chitraa vaachah sravanti hi.

(11. 14. 6-7)

The Kimdeva, Kinnara, Naga, Rakshasa, Kim-purusha, and other groups are also their sons. The groups who are Devtas, but are ugly, are called the Kimdeva. The groups that look like the manushya to look at but are not good, are called the Kinnara.

'Bahvadhyaste`shaam prakritayo rajahsattvatamobhuvah' – now, Bhagwan explains why the different interpretations of the Vedas took place. One group says this is the meaning and another says that the meaning is something different. The Vedas are one, but the interpretations are many. So, how were the differences created?

The reason is that the nature of different people is different. Some people are Rajoguni, some Sattvaguni, and some Tamoguni. So, their understanding was different resulting in different interpretations. This is how the differences were created.

There is a story in the Vedas that illustrates this point. The manushyas, Devtas and Daityas went to Brahmaji and prayed, 'respected father, please give upadesh to us.'

Brahmaji said, 'da-da-da.'

Nowadays, the people who give upadesh talk at length. The listeners alone know how much of this they listen to or understand! Once, at a Conference, one of the vaktas – speakers – commented, 'half of our

shrotas are fools!' The people in the audience took offence. 'Very well, I take back what I said,' said the vakta. 'Half of our shrotas are vidvaan.' So, don't say anything about the shrotas! And, the vaktas go on talking at length!

Brahmaji said, 'da-da-da.' Then he called the Daityas. 'You are my elder sons,' he said. 'Tell me what you understood.'

'We have understood your upadesh, father,' said the Daityas. 'What did you understand?'

'We understood that we inflict suffering on people. We give dukha to others. We should not give dukha to anybody. We should have *dayaa* – we should be compassionate. So, "da" means dayaa. A person who gets angry needs to have compassion.'

Then Brahmaji called the Devtas. 'You are my middle sons. Tell me, what did you understand?'

The Devtas said, 'we have understood that we Devtas indulge too much in bhoga with Apasaras. We drink amrita. And frolic in the Nandanvan in Swarga. We have a lot of kama and bhoga-vasana. Therefore, we should restrain our indriyas. "Da" means, *damana* – self-restraint.'

Then Brahmaji called the manushyas. 'Did you understand my upadesh?'

'We have understood that we manushyas are full of lobha. We spend our lives earning and accumulate wealth. We don't learn how to use it. So, "da" means daan. We should do daan.'

Thus, all three groups understood 'da' differently. How did this happen?

Brahvyaste`shaam prakritayah' – some people are Rajoguni, some Sattvaguni and some Tamoguni. They absorb what they wish to absorb from the Vedas. It is because of the individual nature that people extract different meanings from the Veda-vani.

If a Sadhu comes, one man will bow down to him. Another will want to make fun of him, and a third will say, 'he is a beggar and a crook. He should be put in jail.' The Sadhu is one, but people react in different ways, because they behave according to their natures. The Sattvaguni's reaction was to bow down, the Rajoguni's reaction was to ridicule and the Tamoguni's reaction was to make the Sadhu suffer.

Thus, things become different depending on the prakriti of people. One man will fold his hands when he sees Bhagwan's murti, another will call it a lavish display. A third will say it is best to break down all images! There are people like that, you know.

So, why did the same murti evoke three different impulses? It was because of the individual natures of the three people.

'Yathaaprakriti sarve`shaam chitraa vaachah sravanti hi' – it is because of these gunas that people's shareers are different and their buddhi is different. It is also because of the prakriti of the people that they absorb different meanings from the same Veda-vani. People milk the Vedas according to their inclinations.

When the Prithivi manifested before Raja Prithu in the form of a cow, the Devtas created a calf and milked amrita from her. The Daityas created a calf and milked wine from her. How was it that amrita and wine were procured from the same cow?

It is said, ‘everybody extracted the thing they needed.’ Thus, the Veda-vani benefits all. Somebody extracts the principle of shanti from it, somebody says there is Bhakti in it, somebody finds Gnan in it, and somebody says there is Dharma in the Veda-vani. And, Maharaj, there are people who say that the Vedas are only songs of a shepherd; it is idle talk imagined by people.

Why do they say this?

It is because of their prakriti.

E`vam prakritivaichitryaadbhidyante` matayo nrinaam,

paaramparye`na ke`shaanchitpaakhandamatayoapare`.

(11. 14. 8)

Thus, because of the variety in the prakriti of the bhava in the antahkarana if the individuals and the different sanskaras of people, the buddhi becomes different in different people.

Some people become different because of their parampara – the tradition handed down to them. They say, ‘I belong to a different tradition.’ Some people say, ‘I will believe it only if it has been said by my Teacher.’ They reject it even if it is good, unless it has been said by their Teacher. This is about the parampara, the tradition of religious sects. Some people say, ‘this is what my father and forebears did.’ And there are some people who are heretics. They disdain the Vedas and misguide people for their personal benefit.

Manmaayaamohitadhiyah purushaah purusharshabha,

shre`yo vadantyane`kaantam yathaakarma yathaaruchih.

(11. 14. 9)

Once, I went with some people for the darshan of a Mahatma for whom I had great shraddha. I bowed down to him and sat down close by. A youngster who was in our group commented, 'this place is full of dust. How would it be if we picked up some dust and put it on Mahatmaji's head?' This man sat before the Mahatma thinking of putting dust on his head, while I sat before him thinking of putting my head at his feet. Why were our thoughts so different? It was the same Mahatma that one person wanted to abuse and another wanted to revere.

This is the difference of the sanskaras in the antahkarana.

'Paapee sarvatra paapamaashankate`' - a person who has paapa in his hriday believes everybody to be a paapi, and a person whose hriday is pavitra believes everybody to be pavitra. How does this happen, my brother?

Bhagwan says, *'manmaayaa mohitadhiyah purushaah purusharshabhah.* He Purusharshabha!'

Everybody is a purusha. Purusha means a jeeva, and everybody is a jeeva. Purusharshabha means a superior person. So, who is a superior person?

A person who has Bhagwan's bhakti in his hriday is a superior person.

Bhagwan said, 'O shreshtha among jeevas, Uddhava! The people of this sansara have lost their buddhi because of My Maya. That is why they believe the *shre`ya* – the auspicious – to be *ane`kanta* – having multiple conclusions. They define things according to their own karmas and inclinations. Somebody says, 'this is the best' and somebody says, 'this is the best.' People are trapped in their own vasana for karmas. Their

sanskaras create their inclinations and the karmas they do develop their practices.

Dharmame`ke` yashashchaanye` kaamam satyam damam shamam,

anye` vadanti svaartham vaa aishvaryam tyaagabhojanam.

Ke`chid yagnatapodaanam vrataani niyamaan yamaan,

aadyantavanta e`vaishaam lokaah karmavinirmitaah,

dukhodarkaastamonishthaah kshudraanandaah shuchaarpitaah.

(11. 14. 10-11)

Some people say, 'do big Yagnas, do a lot of Dharma, do great daan; do the things that give punya.' Some say, 'what is there in the rituals of Dharma? You should do the things that give you fame and wealth.' Some people say, 'the best state is to get the bhoga you are inclined towards, in this sansara.' Some people say, 'speak the truth, restrain your indriyas, and keep shanti in your mana. If you get these, nothing can be better.'

On one of my visits to Hari Baba's bandh I met Dr. Pannalal who had also come there. His opinion was, 'obtaining the Ishwara is nothing.' When he came to meet me, he said, 'Maharaj, Ishwara-prapti is when sadguna come into our jeevan; we speak satya, keep our indriyas restrained, and have shanti in out chitta. What is there beyond this?'

This does not take a person beyond his individual jeevan. If obtaining good tendencies was to obtain the Ishwara, the abhiman of having a separate antahkarana is not broken. And, if the abhiman of individuality remains, all the sadgunas will remain a mere display of virtues. They will

be only ornaments of the person's ahankara. The ornamentation of ahankara is not Ishwara-prapti!

Some people say, 'look after your own interests. What is there in this world? It is a selfish world, so you have to do what benefits you.' Some people say that aishvarya means to reach a position of power. It is the greatest achievement to have power in your hands. Someone says, 'oh, these things are of no importance – you don't get anything in this sansara – *tyaago bhojanam* – just eat and evacuate! There are only these two things in this jeevan.' This is how people have different opinions, and this is how their lives pass.

Basa khaao, peeyo, mauja udaao! Yahee jagat kaa me`laa hai!

kauna jaanataa kaba kyaa hogaa, chalataa yahee jhame`laa hai.

(Just eat, drink and be merry! This is the fair of the world. Who knows what will happen when? The problems will always go on.)

What are all these people doing? *'Aadyaantavanta e`vaishaam lokaah karma vinirmitaah'* – the things people create with their kama and karmas are subject to destruction. It is the beginning and end of everything. These people cannot buy the *avinaashee-vastu* – they cannot buy that, which is not subject to destruction.

Keep these four things in mind in everything you want to do. Dukha should not come as a result of your actions. The fact is that the actions of most people result in dukha.

All right; people work till they are tired out and then they go to sleep. *'Tamonishthaah'* – they are overcome by Tamoguna. So, don't do such karmas. Then, there are people who work very hard, but the anand they

get from it is very nominal. *'Kshudraanandaah'*. It is said, *'khodaa pahaada aura nikalee chuhiyaa* –I dug into a mountain and what I found was a little mouse.' Thus, people do great labor but the pleasure they get at the end is very small. They spend years accumulating wealth, get married, make a house, and spend their nights days trying to please and pamper their wife. And, what do they get? The friction and problems in the home only increase!

Very well; *'shuchaarpitaah'* – they go on lamenting and doing their work. As a young boy I had felt very surprised to see a bride weeping profusely as she left her home after the wedding. Her husband walked ahead and she walked behind him. In those days there were no motor cars or palanquins in out village. 'If she is unhappy about going to her in-law's house, why is she following her husband?' I thought. 'Why doesn't she stop? And, if she wants to go, why is she crying? Either she should sit down and cry, or she should stop crying and walk on.'

The people of the world go on bemoaning their lot and go on with their activities. It is not that they work happily; they work helplessly! *'Shuchaarpitaah'* – they are *arpita* – offered up – to shoka, to sorrow. They go on with their worldly activities.

And, the people who do bhakti stay happy all day. A bhakta is not weighed down with worries. Yet, the others make fun of bhaktas, while continuing to grumble about their lot.

Mayyarpitaatmanah sabhya nirape`kshasya sarvatah,

mayaatmanaa sukham yattatkutah syaad vishayaatmanaam.

(11. 14. 12)

Bhagwan explained that is bhakti is actually the main thing.

‘He Sabhya (cultured person)! A person who has attached his mana to Me is fortunate indeed!’

What does it mean, to attach the mana to Bhagwan?

It means to think about Bhagwan constantly. One person is grinding chandan paste, thinking of how he will apply it to Bhagwan’s forehead. One person is thinking how he will place a garland round Bhagwan’s neck, take His name, apply oil to His hair, fan Him, feed Him and then put Him to bed in His cot! So, think about Bhagwan.

‘Mayyarpitaatmanah’ – it is not enough to say that you have done the arpan of your mana to Bhagwan, you know! What activities are you involved in? You are busy with your shop. Maharaj, what do people do with the money they earn? They spend it on bhoga-vilas. That is not right. All your sankalpas should be for Bhagwan.

And, *‘nirape`kshasya sarvatah’* – become *nirape`ksha* – don’t hope for anything from anybody.

Te`re` bhaave` jo karo, bhalo-buro sansaara.

(The people of this sansara can do what they want – good or bad, for all I care!)

This world is good and it is bad. Don’t bothers about what others are doing. Walk on the path to the Ishwara. Be free of desire and care, and go on walking towards Him. Whoever dies let them; if someone gets burnt, let him get burnt. Whoever you are separated from let them go. And, whoever is displeased, let them be displeased.

Haathi chalataa apanee chaala, kutavaa bhukata vaako bhukavaa de`,

tu to raama bhajo, jaga ladavaa de`.

(An elephant walks sedately on its way, ignoring the dogs that bark. Go on your path to Rama; let the world fight and quarrel as it wants.)

The strife in the world will go on. Don't focus on it. Attach your mana to Bhagwan. A person who changes his path at the insistence of people will reach nowhere. The very person who tells you to change your path will say that you are weak and timid, that you have no nishtha. So, there is no need to focus on what others say. *'Nirape`kshasya sarvatah'* – go on your path and remain indifferent to the sansara.

'Mayaatmanaa sukham yattatkutah syaad vishayaatmanaam' – one point in this is that the Paramatma is our Atma. *Mayaa aatmanaa yat sukham* – He never leaves us.

'I' can never be parted from 'me'. And, that, which is the Atma, is the Paramatma. That, which is the Paramatma, is the Atma. No separation is possible. So, wherever you go, the Paramatma is with you. He is with you when you sleep, when you walk or sit, because He stays as your Atma.

All the things in the sansara go, sooner or later, but the Paramatma is never separated from you. So, keep His beloved form in your hriday. It gives a feeling of such sukha that *'kutah tat vishayaatmanaam'* – can never be found by keeping any worldly vishay in your hriday. And so, Narayana! Stay with the Paramatma seated in your hriday, and experience sukha.

Akinchanasya daantasya shaantasya samache`tasah,

mayaa santushthamanasah sarvaah sukhamayaa dishah.

(11. 14. 13)

The sukha of worldly people is like an occasional drop. The sukha that a bhakta of Bhagwan gets is like getting the key of the treasury of sukha! Bhagwan's bhakti is the key to the storehouse of sukha! Take this key and open the treasury and pull out as much sukha – as much anand – as you want!

A bhakta's sukha is paripoorna sukha. *'Akinchanasya daantasya samache`tasah'* – a person who is *'akinchana'* is a person who does not accumulate wealth, is *'daanta'* – meaning, he keeps his indriyas controlled. And, he is *'shaantasya'* – his mana is shanta, *'samache`tasah'* – his chitta has equal goodwill for all. He is *'santushtamanasah sarvaah sukhamayaa dishah'* – satisfied in Bhagwan.

Maharaj, I have seen old women whose husbands are living, they have sons and grandsons who earn well, but they keep ten or twenty thousand rupees hidden away. 'It will be useful when the time comes.' They are not satisfied with the husband's wealth or the children's income. They are not satisfied with their prarabdha or with the Ishwara. They are satisfied with the wealth in their hand.

Bhagwan says, 'keep your satisfaction in Me – *mayaa santushtamanasah.* Be content, have the feeling, 'the Ishwara is my Atma. He is in my hriday. He is with me all the time, always.'

You have placed your dependence on others – how will you get sukha? So, *'mayaasantushtamanasah* – the person whose mana is content with obtaining Me will get sukha wherever he goes, whether he goes north, south, east or west.'

Why is that?

Because, the treasure trove of sukha is in your hriday. The person you speak to will feel sukhi. The person you look at will feel sukhi. Whoever you touch will feel sukha. *'Sarvaah sukhamayaa dishah'.* It is like a rose spreading fragrance wherever it is taken. So, keeping the Ishwara in your hriday is the greatest anand.

Na paarame`shyam na mahe`ndradhishnyam na saarvabhaumam na rasaadhipatyam,

na yogasiddheerapunarbhavam vaa mayyaarpitaatme`chchhati madvinaaanyat.

(11. 14. 14)

The glory of the bhakta is described – a bhakta is not a beggar! There is nothing he wants. He is free of all desires and care.

A Mahatma was walking serenely on the road. He met a Badshah. The soldiers told him to move out of the path of the Badshah. The Mahatma said, 'my brother, what is so special about the Badshah that I should move off the road? I want to see what he is like.'

Just then the Badshah arrived. 'What is happening? Why has a crowd gathered here?' he asked. The Mahatma told him, 'your soldiers wanted me to get off the road. Why should I move aside?'

'I am the Badshah. That is why they want to move out of my way.'

'Very well, you are the Badshah, but what special quality is there in you?'

'I can banish whoever I want from my realm.'

'Oh, that is wonderful! Please banish all the mosquitoes, flies and snakes. They cause great suffering.'

‘Maharaj, that is not possible,’ said the Badshah.

‘Oh, how can you be a Badshah if you can’t do this?’ exclaimed the Mahatma. ‘The Badshah must be somebody else!’

The Badshah understood that this is a great fakir. He respectfully invited the Mahatma to go to his palace with him. The Mahatma saw the palace guard standing at attention with their guns. ‘Is this a palace or is it a prison?” he asked. He turned to leave, but the Badshah entreated him to come inside. He made the Mahatma stay with him.

When evening came, the Badshah began his prayers.’ He Prabhu! Please grant that I get more wealth, let my name and fame grow. Let the neighboring Rajas remain subjugated to me.’ The fakir got up when he heard this. He prepared to leave. ‘Maharaj, what is the matter?’ asked the Badshah. ‘I was under the impression that a Badshah would be a great man, but you are just a beggar!’ said the Mahatma. ‘You are asking the Ishwara for worldly things! How can a beggar be a Badshah?’

A bhakta is one who *‘na paarame`shthyam na mahe`ndraghishnyam’* – does not desire even the state or Brahma or the throne of Indra! He has no wish to become the Monarch of the world, or the Swami of the Rasatala – the nether lands – or get the supernatural powers of Yoga. Let alone anything else, there is no desire in him even for Moksha – *‘na apunarbhavam vaa.’*

‘Mayyarpitaatme`chchhati madvinaaanyat – he, who has done the arpan of his mana to Me wants nothing but Me.’

Na tathaa me` priyatama aatmayonirna shankarah,

na cha sankarshano na shreernaivaatmaa cha yathaa bhavaan.

(11. 14. 15)

Uddhavaji asked, 'Maharaj, You showered praise on the bhaktas, saying, "My bhakta desires nothing but Me; he is a great tyagi." However, You, too, must be doing something for Your bhaktas?'

Bhagwan said, 'I love only My bhaktas, not My relatives and associates.'

The people of this world have prema for their wife, brother, son and friend. Where do they have prema for their sevaks, and others who serve them? If a servant insults their brother he is dismissed at once. And what does Bhagwan do? He lets go of relatives and has prema for His sevaks.

Na tathaa me` priyatama aatmayonirna shankarah

apane` de`khe` dosha, sapane`hu raama n aura dahe`r.

Bhagwan sees the doshas of His sevaks but does not keep them in His mind. He loves His bhaktas – His sevaks – the most; more than His relatives!

So, *'na tathaa me` priyatama aatmayonih'*. *Aatmayoni* means Brahmaji. Brahmaji is Bhagwan's son. 'My son Brahma is not so dear to Me. *Na shankarah* – Shankarji has become one with Me after knowing Me. Shankarji is what I am, but even he is not so dear to Me. Sankarshan is My elder brother, but even he is not so dear to Me; *na cha sankarshanah* – so what if he is My brother? Balaramji too, is not as dear to Me as My sevaks.'

Well, brothers do quarrel sometimes, but people love their wife very much.

Bhagwan said, '*na shreeh* – even Laxmi is no so dear to Me.'

Very well, but people have great love for their shareer.

Bhagwan said, 'I do not love My shareer as much as I love My bhaktas. I do love it, but not as much as I love My bhaktas; as much as I love you, Uddhava!'

That means Bhagwan does not have as much prema for His relatives and associates as He has for His bhaktas like Uddhavaji. His bhaktas are dearest to Him. 'I belong to My bhaktas and they belong to Me: this is My pledge which will never be broken, Arjuna! *Hama bhaktanake` bhakta hameere`, suna arajuna pratignaa moree, yah vrata tare` ne taare`'*

Bhagwan has said, *'be`che` to bika jaaun* – I am ready to be sold if My bhakta sells Me.'

Naradji came to Dwarka one day. He asked Satyabhama, 'do you want your husband to stay with you all the time? Do you want Him to be under your control?'

She answered, 'Yes, I do.'

'Are you aware that he stays mostly with Rukmini at her palace?'

'Yes, Maharaj, I am aware of it.'

Naradji said, 'I will tell you how you can do a great punya – by which Shri Krishna becomes absolutely yours.'

'Tell me, Maharaj.'

'Do daan of Shri Krishna.'

Satyabhama called Shri Krishna and said, ‘today is a very auspicious day and I have here, a Brahmin who is most superior. I want to do Your daan.’

Had Bhagwan said, ‘you cannot give Me in daan,’ Satyabhama would think that He did not love her. There would be strife in the house. Krishna Bhagwan knew what would happen if she gave Him to Naradji in daan.

‘Very well,’ said Bhagwan. ‘Do My daan.’

Satyabhama did the formal sankalpa with water in her hand, and gave Shri Krishna to Naradji in daan. Naradji caught Bhagwan’s hand and said, ‘come with me.’

When Naradji began to leave with Shri Krishna, Satyabhama woke up to what she had done. She pleaded with Naradji, ‘Maharaj, you had told me that my *suhaaga* – my happy married state – would remain constant and that Shri Krishna would stay with me all the time!’

‘How can He stay with you when you have given Him to me in daan?’ said Naradji. ‘Now, He will stay with me.’

Satyabhama began to cry. ‘Please take whatever you want in exchange,’ she begged. ‘Give my Shri Krishna back to me; I beg of you.’

‘All right,’ said Naradji. ‘Give me what is of equal value.’

Scales were brought. Shri Krishna sat on one plate and all the wealth in Satyabhama’s palace was placed on the other plate. The plate on which Shri Krishna sat remained firmly on the ground. All the wealth of Dwarka was placed in balance, but Shri Krishna’s plate remained firm on the ground. The whole city was in an uproar. ‘Shri Krishna is going away with Naradji!’ All the Ranis came running.

Rukminiji said, ‘Shri Krishna’s value cannot be balanced with gold, silver, money or jewels.’ She took a leaf of tulsi, wrote Shri Krishna’s name on it and placed it on the balance. Shri Krishna’s plate rose. Bhagwan’s name was more weighty than Bhagwan!

‘Naradji!’ said Rukmini. ‘Take the tulsi leaf. Shri Krishna is ours!’

The fact is that Bhagwan allows Himself to be sold by His bhaktas!

Tulaseedalamaatre`na jalasya chuluke`na vaa.

Bhagwan lets Himself be sold for a tulsi leaf or a spoonful of water!

Nirape`ksham munim shaantam nirvairam samadarshanam,

anuvrajaamyaham nityam pooye`ye`tyanghrire`nubhih.

(11. 14. 16)

Bhagwan said, ‘if there is a bhakta who depends wholly on nobody else but Me, is nishkama, shanta, free of raaga-dvesha, and has goodwill for all, I walk behind such a bhakta. Such a bhakta does not have to walk behind Me.’

Why?

‘Pooye`ye`tyanghrire`nubhih’ – if the dust of his feet falls on Me, I become pavitra.’

This Bhagwan – who is supremely purifying, whose very name, memory and puja make the whole world pavitra – says that He becomes pavitra with the dust of His bhakta’s feet!

Some commentators felt scared at this statement of Bhagwan! Bhagwan also makes startling statements at times. There is a line in the Geet-

Govind written by Jayadeva. *'Tvamasi mama jeevanam, tvamasi mama bhooshanama* – you are My jeevan, you are My ornament.' Shri Krishna is cajoling Radharani because she is displeased with Him. Jayadevaji could not think of what to write next. Nor did he dare to write the thought that came.

So, Bhagwan came and wrote with His own hand, *'de`hi padapallavamudaaram* – please place your munificent flower-like feet on My chest.' Many commentators did not dare to write that this is what Bhagwan said. They interpreted the word *pooye`na* as *paayaye`am* – there are infinite Brahmandas in My shareer. Some have beings that are pavitra and some have beings who are apavitra. I make those Brahmandas pavitra with the dust of your feet.' This is the interpretation they give.

You see, my brother, Bhagwan has to do everything. When He creates this srishti, it contains both good and wicked people. He provides sustenance to both, to thieves and the base, as well as the good. When He does pralay, it is of both.

Nishkinchanaa mayyanurakttache`tasah shaantaa mahaantoakhilajeevatsalaah,

kaamairanaalabdhadhiyo jushanti yat tannairape`kshyam na viduh sukham mama.

(11. 14. 17)

A person who has no accumulation, no attachment for people or objects, is attached only to Bhagwan, whose mana is shanta, is magnanimous by nature, is loving and caring, and whose buddhi is not wounded by

considerations of personal gain or desire, gets a sukha that other people cannot get.

'Aalabdha' means, *hinsaa* – violence; to injure. When kamana comes into the mana of a manushya it inflicts an injury on his buddhi. A manushya is driven by his desires into harming others. And when he harms someone, how can he be a *buddhimaana* – how can he be wise? He has lost his judgment of what is right. His buddhi is slaughtered.

The fact is that a person who gives dukha to another gives dukha to himself. So, when kamana comes, the buddhi dies in the manushya. Therefore, only a person who is Bhagwan's bhakta can get the *nirape`ksha sukha* – the sukha that is not dependent on anything worldly.

Baadhyamaanoapi madbhakto vishayairajite`ndriyah,

praayah pragalbhayaa bhaktyaa vishayairnaabhibhooyate`.

(11. 14. 18)

Bhagwan said, 'put aside the uttam bhakta – the most superior bhakta – for the time being. If a bhakta of the middle level – *vishayaih baadhyamaanoapi madbhakttah* – sees the vishays of the sansara come before him repeatedly, pulling him towards themselves and away from My bhakti, the *pragalbha* bhakti – the bold bhakti in his hriday saves him from succumbing to the temptations of the enticing vishays. The vishays tempt him with pleasures of the indriyas. They try to convince him that they can give him greater pleasure than My bhakti. The bhakta gets tempted, but the pragalbha bhakti in his hriday protects him.'

Pragalbha means one who does not get pressurized when anyone puts pressure on him. So, there is such an influential bhakti in the hriday of a bhakta, that no vishay can control Bhagwan's bhakta for long, even if he feels tempted. A bhakta will not surrender to the allure of vishays. He will go on fighting, and ultimately emerge the victor. The vishays will be defeated.

Yathaagnih susamiddhaarchih karotye`dhaansi bhasmasaat,

tathaa madvishayaa bhaktiruddhairvainaansi kritsnashah.

(11. 14. 19)

A roaring fire devours even huge logs of wood. Similarly, Bhagwan's bhakti turns all paapa-taapa to ashes.

The supreme glory of Bhagwan's bhakti is described now.

Na saadhayati maam yogo na saankhyam dharma uddhava,

na svaadhyaayastapastyaago yathaa bhakttirmamorjitaa.

Bhaktyaahame`kayaa graahyah shraddhayaatmaa priyah sataam,

bhaktih punaati mannishthaa shvapaakaanapi sambhavaah

(11. 14. 21-22)

If anybody thinks he can get the saguna-sakara Bhagwan by doing the eight steps of Yoga like asana, pranayam, pratyahara, dharana etc, he is mistaken. Bhagwan is obtained only by prema.

Reejhata raama sane`ha vishe`she`.

(Rama is especially pleased with prema.)

Holding your breath and sitting in an asana won't obtain Bhagwan. He is not obtained by Yogabhyasa; He is only obtained by prema. Yoga enables a person to go into a state of Samadhi. It cannot get the saguna-sakara Bhagwan, the Ishwara with attributes and form.

'Na saankhyam dharma e`va cha' – Sankhya means the Atma-anatma vivek; separating that which is not the Atma from the Atma.

What will that achieve?

The drashta will know his own swarup and become free of the bondage of Prakriti.

You cannot obtain the saguna-sakara Bhagwan with vivek.

What will happen if you do the rituals of Dharma?

You will get Swarga; your antahkarana will become pavitra.

That is very good, but Dharma-anushthana cannot give the Ishwara. Only prema can do that.

'Na svaadhyaayastapastyaago' – will a person obtain the Ishwara by studying the Veda-Shastras? The Ishwara can only by attained by prema, not by great learning. A person can do severe tapasya; he can do vratas like the Chandrayana, Krichchha, ekadashi, purnima, etc – all that is very good – but he can't get the Ishwara by doing tapasya. The Ishwara is obtained by prema alone!

A person takes Sanyas. He renounces the world. But Bhagwan is not obtained by becoming a Monk. Prema is needed. *'Yathaa bhakttirmamorjitaa'* – it is the shining bhakti that wants nothing but Bhagwan – and to please Bhagwan – that enables a person to obtain Him.

Where is this bhakti obtained?

'Shraddhaa' – first of all you need to have shraddha for your Guru, for your mantra, and for your Ishta. Bhakti comes when a person has shraddha. The bhakti will become ananya – it will only be for Bhagwan – and then you will catch Him with bhakti! Bhagwan is loved by the Satpurushas, and bhakti removes the doshas of not only this life, but also previous lives.

'Bhakttih punaati mannishthaa svapaakaanapi sambhavaat' – even a person born in the lowest caste becomes pavitra if he does Bhagwan's bhakti. Bhakti destroys a person's prarabdha, the doshas created by his actions in this life, and even the doshas that are to come into his life in future.

Bhakti does the prayashchitta of the paapas done by the person. This bhakti is like a purifying stream, like Gangaji. It purifies a person through and through. Nothing makes the hriday pavitra the way bhakti does.

Dharmah satyadayope`to vidyaa vaa tapasaanvitaa,

madbhaktyaape`tamaatmaanam na samyakprapunati hi.

Katham vinaa romaharsham dravataa che`tasaa vinaa,

vinaanandaashrukalayaa shuddhye`bhaktyaa vinaashayah.

(11. 14. 22-23)

A man may be very truthful, compassionate, and adhere to Dharma, but will that bring complete pavitrata to his hriday?

No. Unless he has bhagavad-bhakti his hriday will not be completely shuddha.

Why is that?

Because bhakti is connected to the Ishwara who pervades everything completely, whereas speaking satya, doing dayaa, and observing Dharma are connected to the person who stays in one shareer.

Thus, satya, dayaa, Dharma etc purify the jeeva who takes ashray in them, but they will not destroy the *jeevatva* – the feeling of being a jeeva – in the person; because, else, who will Dharma be supported by, who will satya be supported by, and who will dayaa be supported by? They depend on the jeeva. The vishay of bhakti is Bhagwan. Bhakti looks towards the Paramatma.

There is a Gnan that is connected to tapasya. That is all right; there is shanti in it. However, that is not an overwhelming paramananda. *'Madbhaktyaape`tamaatmaanam* – a person who does not have bhakti in his hriday has nobody in this world who can make him pure.'

To tell the truth, there is a sequence in the shuddhi of the hriday. There is a method in the cleansing of the mana. The mana is not a pathway that can be swept clean with a broom or skin, that can be scrubbed with soap and water. The mana cannot be cleansed with external measures. Something internal is required to make the antahkarana clean.

'Katham vinaa romaharsha dravataa che`tasaa vinaa' – by taking Bhagwan's name, listening to His names, thinking of Him and making others think of Him until you feel a thrill of ecstasy, and tears of love come to your eyes. Your hriday is filled with bhakti and it becomes malleable, filled with bhakti. Your hriday won't become shuddha until this happens.

Vaggadgadaa dravate` yasya chittam rudatyabheeksham hasati kvachichcha,

vilajja udgaayati nrityate` cha madbhakttiyukto bhuvanam punaati.

(11. 14. 24)

It is no great achievement to just make yourself pavitra if bhakti comes into your hriday. When bhakti comes into a person's hriday, he gets the power to make the whole world pavitra! A person whose voice is choked with emotion, his heart has melted, he weeps again and again for Bhagwan, laughs when he discovers something new about Bhagwan, and sometimes he lets go of all inhibitions and sings and dances for Bhagwan! Such a person has the capacity to purify not only himself, but all the universes in the Cosmos, because his heart is filled with bhakti.

- The supreme glory of bhakti – 2.

Bhagwan has described the glory of bhakti to Uddhavaji very emphatically. This is called the style of *aakshe`pa* in Sanskrit. In Sanskrit the word *aakshe`pa* – commonly understood as an aspersion – is used in a positive sense. *'Bhaktyaa vinaa aashayah katham shuddhye`t?'* How can the hriday become shuddha without bhakti?

That means, the hriday cannot become pure unless it has bhakti for Bhagwan. The method is to disdain other methods and establish bhakti as the method for getting bhakti.

'Aashayah' – means, *aashe`rate`sanskaarah asmin iti – aashaya* is that, in which sanskaras lie dormant. The *shaya* in *shayana*, meaning, to sleep, is also there in aashay. It is the bed of sanskaras.

So, how can it be cleaned? It is very dirty; it has bedbugs.

A belief that is created by bhram is removed by Gnan, but that which is created by karmas will be removed by karmas.

Then, will you use a hammer to remove the bhram?

No; it is necessary for you to do some karmas to make the hriday shuddha. It has been stated earlier that a person may speak the satya, do dayaa, and carry out the rituals of Dharma with meticulous care, but if there is no bhakti in his hriday, his hriday will not be shuddha. A person may practice self-restraint and do tapasya, and he may be a great Pundit, but his hriday will not be shuddha if it does not have bhakti.

Madbhaktyaa pe`tamaatmaanam na samyakprapunaati hi. Dharma and vidya cannot make anybody pavitra unless the person has bhakti in his hriday. Bhakti has to come into the hriday for it to be pavitra.

The books of Vedanta, like the Advaita Shuddhi, the Vedanta Kalpataru, the Siddhanta Bindu, Goodhartha-deepika, etc are written by Madhusudan Saraswati. He has also written a small, but beautiful book called the Bhakti Rasayana, which also has mention of The Advaita Siddhi. In this book he gives an example of a man wants to know only what bhakti it. There is another man who wants to create this special quality in himself.

So – do you want to make some changes in your antahkarana, or do you want it to remain as it is? This is the question before a jignasu.

If your antahkarana is such that you feel there is no need for any changes to be made – because you are satisfied with its state – you feel no need to make any effort. Let it be inform or diseased.

However, if you want to make some improvement, remove some disease, give it some treatment – then, some methodical treatment is necessary.

If the shravan of Bhagwan's gunas and leelas have some effect on you, you can do naam-kirtan, see His leelas enacted, listen to His katha, etc. This has to be observed first. If not, this treatment will be slow in curing the problem. Let it go. Another treatment is suggested.

However, if chanting Bhagwan's name brings tears of love to your eyes, your body tingles with joy, your heart is moved by imagining Bhagwan's leelas, and you keep thinking how compassionate He is and of His amazing gunas – then, you have found the right treatment for changing your antahkarana. This is the right medicine for changing your hriday.

So, attach your mana to Bhagwan lovingly. This will, on the one hand, shift your mana away from the sansara, and on the other hand, you will come to know beautiful things about Bhagwan. What else is antahkarana shuddhi, if not the bhagavad-akara vritti? So, bhagavad-bhakti is essential for creating sanskaras.

What is this bhagavad-bhakti like?

'Katham vinaa romaharsham' – bhakti should be such that your body thrills when you listen to Bhagwan's gunas. You should get the same interest in listening to His gunas as you get in listening to your wife or friend, rumors about your enemy, and worldly gossip! You should feel as happy as you feel favorable things happen. You feel very happy the day you chant Bhagwan's name a lot. What you experience is the pleasure of the sansara and of your indriyas. This should be felt for Bhagwan instead.

So, the body should thrill, the mana should be filled with anand, tears of love should flow from your eyes, and your voice gets choked with emotion when you talk about Bhagwan. What a marvelous anand this is!

The method is to awaken the adhyatmika anand with the help of the adhidaiva. The people of the sansara awaken anand in their hriday with the help of the adhibhoota. This is the habit they have cultivated. This is called the sansara.

And, to awaken anand with the help of the adhidaiva is called bhakti!

What is it called when anand is awoken without the aid of the adhibhoota and adhidaiva?

Then, it is called *aadhyaatmika* – spiritual anand.

So, for those who awaken anand in their hriday with the help of the adhibhoota, it is necessary to take the help of the adhidaiva to awaken anand, and give up the use of the adhibhoota.

So, what should bhakti be like?

The Shastras have many beautiful descriptions. Chaitanya Mahaprabhu says:

Nayanam galadashrudhaarayaa vachanam gadgadaruddhayaa giraa,

pulakairnichitam vapuh kadaa tava naamagrahane` bhavishyati.

'Oh Prabhu! When will my life be in a state when a stream of tears flows from my eyes, and I take Your name constantly? When my words get choked with emotion and my body thrills with thoughts of You? Shyam Sundar, let my jeevan pass in that state.'

A person whose jeevan passes in that state will certainly have a shuddha hriday. He *'bhuvanam punaati'* – makes not only this world pavitra, but also all fourteen bhuvans – all the other worlds; not just one Brahmanda, but an infinite number of Brahmandas, Prakriti, and the natural world as well.

When people see such a person they lose their longing for vishay-bhoga. They think, 'I have so many houses, so much wealth, and so much bhoga – but I don't have the kind of anand he has in spite of having no means for worldly bhoga! His anand comes from Ishwara-smaran. I should also do Ishwara-smaran now.'

Thus, the darshan of a bhakta removes vishay-vasana, and awakens bhagavad-vasana. *'Madbhaktiyuktto bhuvanam punaati'* – when Bhagwan's bhakti comes into the hriday, the person becomes capable of purifying the fourteen bhuvans. So attach all your relationships to Bhagwan.

When you describe the good things you get, like how lovingly your wife looks after you or how deeply your husband loves you, your voice gets husky with emotion. It should become husky in the same way when you remember the Ishwara's kripa and prema. Your chitta should melt. Bhakti is the only method for melting the chitta.

What does it mean – to melt, to be *dravita*?

The Shrimad Bhagwan explains that the chitta is also a dravya. It is a substance, like other primary substances in the shareer. There are primary substances like gold, shellac, pewter etc in the shareer, and the chitta is one of them.

If you want to melt a murti you will have to heat it until it melts. Hasn't your chitta become filled with a murti of the sansara? A face fills your chitta. When you see with shut eyes, that beloved face appears before the mind's eye. You see wealth when greed fills your mind. You will see a man or woman when desire fills your mana, and you will see your enemy when anger fills it.

That means, a lot of pictures are imprinted on your antahkarana. You see them the way you see a cinema. Then, just as a murti of gold or silver has to be melted, you have to melt the images imprinted on your antahkarana.

How is this done?

It is done by heating.

How can we heat the images that are stamped one our antahkarana?

You need to yearn for the Ishwara, the way you long for your lover when you are not with her. Like a father longs for his son, or a man for his friend.

Pite`va putrasya sakhe`va sakhyuh,

priyah priyaaryaahasi de`va sodhum.

'Ajaatapakshah iva maataram khagaah' – like the helpless chicks wait eagerly for the mother bird to come home with food for them. They are hungry and frightened. They cannot fly to her. They can only wait helplessly; like the hungry calves wait for their mothers who have gone to graze, to come back and feed them; like the wife who missed his husband desperately when he goes to other lands for work. When you feel such longing for the Paramatma, it will create a burning in your

hriday that will melt the images in your antahkarana. The imprints of the sansara will be removed.

That means, being agitated with longing for Bhagwan. Shri Chaitanya Mahaprabhu said:

Yugaayitam nime`she`na chakshushaa pravrishaayitam,

shoonyaayitam jagatsarvam shreekrishna-virahe`na me`.

'He Krishna! Every moment of being parted from You passes like an age. My eyes have become the rainy season. The whole world seems lonely. Prabhu! Please don't delay any more – give me Your darshan!

Amoonyadhanayaani dinaantaraani, prabho tavaalokanamantare`na.

These days of mine pass very sorrowfully without Your darshan.'

To take for granted that it is the Ishwara, who is seen as the world, is not enough to make the hriday malleable. The worldly faces continue to fill the hriday. So, if you truly want to obtain the Ishwara, there should be a desire in you to enjoy loving Him.

Drishta dukham na nashyati.

What happens to a person whose hriday has not melted and not got Bhagwan's image in it, but he gets Gnan?

The person can get Gnan, but the longing for the objects of the sansara will remain. *'Drishta dukham na nashyati'* – he will lament when separated from a loved one. He won't have *adrisha dukha* - meaning, dukha for the unseen things, like Narak. He will not fear Narak if he has Gnan. That is true, but the images of the sansara that fill his hriday will remain.

Thus, for vasana to be removed, and the mana to be destroyed, it is necessary that the hriday melts once, for obtaining the Paramatma. And, for that, you have to weep with longing, for Him.

What happened when the hriday melts?

Bhagwan Shankaracharya has given a beautiful, detailed description of this. Sureshwara Acharya has also written at great length, in his commentary on the Brihadaranyaka Upanishad, called the Vartika. He says that just as melted gold or silver is poured into a mould – and the metal sets in the shape of the mould – the sansara that has come into the mana has to be removed by being melted. It has to be poured into the akara of Bhagwan. Then the mana will become bhagavad-akara.

What will that achieve?

Then, when you shut your eyes and see, you will no longer see the women and men, wealth and jewels, and other worldly things. You will see Bhagwan's akara.

Then, if you weep, it will be for Bhagwan, and if you laugh, it will be for Bhagwan. You will lose your inhibition and sing and dance for Him. The people of the sansara dance for a woman or a man, and for pleasing the people of the world. You should make yourself such that you say, 'I sing and dance to please Bhagwan. I forget my inhibitions for Him. When I laugh it is for Him and when I cry it is for Him.'

When this kind of bhakti comes into your hriday, *'bhuvanam punaati'* – the whole world becomes pavitra. That means, a person can stay sukhi even without vishay-bhoga. This is a matter of great good fortune for the people of this sansara.

I had a friend. His father passed away, and his enemies took over the house. He had a younger brother who took a job to wash utensils and help with the farming. He also passed away after some time. My friend was left alone in the world. There was a lot of dukha in his chitta. He had no money. He came to me. We left together to go and get the darshan of Sants.

Seeing the virakta Mahatmas, my friend said one day, 'these Mahatmas are aged. They have no house, no family, and no money. They eat the food they get by begging, and yet their lives are so happy and carefree!' That day he took a sankalpa that there is no need to build a house, get married and have children. He never married. Nor did he get a house. He never kept more than five hundred rupees with him. He lived happily. At times he would come and spend a few days with me.

From where did he get the motivation for such a life? He got this urge when he saw the Sants' carefree life. 'If they can be so happy in spite of having nothing, what is the use of my weeping for my father or for the house?' he thought.

So, *'madbhakttiyukto bhuvanam punaati'* – means, if there is bhakti in the hriday of a person, the very sight of him purifies the hriday of those who see him. Their vasanas decrease. They begin to think that it is possible to live happily even without bhoga.

Without this, people are convinced that it is not possible to be happy without the things that give worldly happiness. People say, 'oh, keep something aside for your old age. It will be useful when the time comes.' They die without telling anybody about their hidden wealth, and it goes to some other people. They work like donkeys all their lives, and it is others who use the money.

Yathaagninaa he`mamalam jahaati dhmaatam punah svam bhajate` cha roopa,

aatmaa cha karmaanushayam vidhooya madbhakttiyoge`na bhajatyatho maam.

(11. 14. 25)

It is only by bhakti that the hriday becomes shuddha. There is no other method for purifying the hriday. This is explained further by giving some examples.

'Just as the impurities in gold are thrown out when it is melted, and it obtains its original glam, *'aatmaa cha madbhakti-yoge`na karmaanushayamvidhooya'* – the jeevatma should use Bhakti-Yoga to remove the sanskaras of the sansara that fill the antahkarana. *'Atho maam bhajaati* – then, he obtains Me fully.'

It is bhakti that takes you to Bhagwan. It is bhakti that gives you Bhagwan's darshan and makes you unite with Him.

Yathaa yathaaaatmaa parimrijyate`asau matpunyagaathaashravanaabhidhaanaih,

tathaa tathaa pashyati vastu sookshmam chakshuryathaivaanjanasamprayuktam.

(11. 14. 26)

The question comes up that all the Vedas, Puranas, and Itihasas say that the Paramatma cannot be obtained without Tattvagnan, because the Paramatma is not something that can be obtained by sadhana – He is not sadhya; He is the siddha-vastu!

Anything that exists from before is established by seeing with the eyes, tasting with the tongue, etc. We get knowledge through the experience of our senses, whereas that, which does not exist, is created by doing karmas.

The Paramatma is there from before. He has to be known, not created. A person gets Gnan about Him. Therefore, it is the principle of all the Shastras that the Paramatma is obtained by Gnan.

'And, You say that He is obtained by bhakti? There is a contradiction here.'

This argument is absolutely valid. How can the Paramatma be obtained without Gnan? He is there from before, so you have to get knowledge about Him. He is the form of your Atma, in the form of everything that exists!

However, tell me, how can a person get the ability to get His darshan?

'Yathaa yathaatmaa parimrijyate`asau' – as the antahkarana of the manushya gets cleaner, he gets this ability. Suppose a person says he finds it difficult to read small print. He will be told to put some medicine in his eyes. The medicine will remove the impurities that obstruct his vision and he will be able to read the small print.

You have a Mandir with a Shivalinga, but it has been neglected for twenty years or more. Birds and other creatures have piled leaves and other matter and dirtied it. Even the Shivalinga is covered with dirt. When you clean the Mandir thoroughly, and scrub the Shivalinga clean, you will see that Shankarji's murti is there. *'Parimrijyate`'* means, to do parimarjan – clean thoroughly, to sweep the floor, to scrub with soap, etc. So, the parimarjan of the antahkarana is done.

How is it done?

'Matyapunyagaathaashravanaabhidhaanaih' – the sansara enters the hriday by two paths. One is the path of the eyes and the other is the path of the ears. The path of the eyes is used less than the path of the ears. The path of the ears is used more because the vision is limited. The good or bad things seen are far fewer than the ones that are heard with the gossip of people. 'That man is a very bad man' – from where does this come into your hriday? It comes through the ears, from the talk of people.

Make use of the path of the ears to bring good things into your hriday. *'Matpunyagaathaashravanaabhidhaanaih'* – do shravan of stories about Bhagwan. Listen to His katha. Listen to the pavitra deeds He did. Chant His pavitra name. Don't let worldly talk come into your hriday. Keep your ears open for listening to Bhagwan's katha and shut them for gossip about someone's daughter and someone's daughter-in-law!

The fact is that Bhagwan's katha is the only thing that makes the hriday pavitra. Listen to it and talk about it. This does the parimarjan of the hriday.

Thus, *'tathaa tathaa pashyati vastu-soolshma'*- as you hriday becomes more shuddha, you will be more and more able to get the darshan of the sookshma-vastu, the Brahman. So, bhakti makes the hriday shuddha and makes you meet the Paramatma.

Believe it to be the truth that the Gnan – that everything is the Brahman, does not create vairagya. In this, the things you have raaga for are the Brahman and the things you have vairagya for are also the Brahman.

And, the Gnan that everything is mithya doesn't give vairagya either, because in this, raaga is mithya and so is dvesha.

When you differentiate between what is good and what is bad, you will be able to attach your mana to that which is good. Then, your mana will let go of that, which is bad; or at least, not good.

This is why, when your mana gets attached to the Sacchidananda Paramatma's anand swarup, the things of this world seem to be like Narak. Vairagya for the objects of the sansara develops automatically. Thus, to think that everything is the Brahman does not create vairagya. It is Gnan; and Gnan destroys agnan.

To think that everything is mithya – including paapa-taapa, raaga-vairagya-dvesha, sukha-dukha etc – won't give vairagya either. You don't become a raagee with raaga, or a dveshee with dvesha. Then how will you get vairagya?

You will get vairagya for the sansara when you get raaga for the Paramatma. The two should be balanced, isn't it? The kind of raaga-dvesha vritti you have for the sansara should be there for the Paramatma. Then you will get vairagya, and also the ability to get the darshan of the sookshma-vastu.

'Chakshuryathaivaanjanasamprayukttam' – if somebody's vision is not clear you can put kajal in the eye to remove the impurities and enable him to see more clearly. Goswami Tulsidasji has said this in a different way.

Bandau gurupada paduma paraagaa,

suruchi subaasa sarasa anuraagaa,

amiya moorimaya choorana charu,

samani sakala bhavaruja parivaaroo.

(I bow down to the feet on my Guru. His feet are as soft as the pollen of a flower. They are appealing, fragrant and beautiful. I have great love for them.

The dust of my Guru's feet is like powdered amrita. It destroys the whole lineage of the disease of the world.)

After that, Tulsidasji says,

Yathaa suanjana aanjidriga, saadhaka siddha sujaana,

kautuka de`khahin nagar pura bhootala bhooti nidhaana.

Guru-pada raja mridu manjula anajana.

(Just as a good anjan – medicated lamp-black – destroys the dosha of the eyes, an intelligent sadhak applies the dust of his Guru's feet to his eyes. Then he sees Bhagwan everywhere. The dust of the feet of the Guru is soft and lovely.)

The dust of the Guru's feet is the anjan; applying this to the eyes enables a bhakta to see that, which is beyond the curtain of agnan. This is the method for obtaining the darshan of the vastu that cannot be seen.

Just as applying anjan cleanses the eyes, enabling the person to see even very tiny things – both near and far – in the same way, the subtlest of all, the Paramatma-Tattva begins to be seen, when a person's jeevan has bhakti in it.

The meaning of this is – if you indeed aspire to obtain Gnan, the true Gnan, the *dridha* (unshakable) Gnan, the aparoksha Gnan that is a personal experience, it is obtained only after antahkarana shuddhi. And, there is no better medicine for that, than bhakti. So, even to get Tattvagnan, you should have bhakti.

The common rules are given to explain what Gnan actually is. Gnan is the bhagavad-akara vritti.

A few of us were sitting with a Mahatma once. One person asked, 'Maharaj, what is ghata-gnan? We know that this is a ghata – a pot; but what is its swarup?'

The Mahatma said, 'the ghata-akara vritti comes into the mana – that is called ghata-gnan. *Ayam ghata* – this is a ghata. When this feeing comes into the mana, it is ghata-gnan. So, a ghata-akara vritti is called ghata-gnan. In the same way, the bhagavad-akara vritti – the *brahmaakaara* vritti – is called Brahmagnan.'

Bhagwan explained the general rule.

Vishayaan dhyaayatashchittam vishaye`shu vishajjate`,

maamanusmaratashchittam mayye`va pravileeyate`.

(11. 14. 27)

'If you do dhyana of the vishays – garlands, chandan, women etc – your chitta will become vishay-akara. Vishay means, *'visheeyate` manah ane`na iti vishayah'* – that, by which the mana is taken with, is called a vishay. So, where will the chitta of a person who thinks of vishays go to? It will go and attach itself to the objects of the person's thoughts. It will take the person's mana to the vishays in just a couple of days. Dhyana is

the vehicle. So, you should dhyana of the place or person you want your mana to get attached to.

And, *'maamanusmaratashchittam mayye`va pravileeyate`* – if you think of Me, your chitta will come and merge into Me. So, do My smaran.'

Tasmaadasadabhidhyaanam yathaa svapnamanoratham,

hitvaa mayi samaadhatsva mano madbhaavabhaavitam.

(11. 14. 28)

So, stop doing dhyana of the *asad* (not Sat) objects of this sansara.

Asad means, base or insignificant.

What does that mean?

The Paramatma fills all space, all places. He is anant; and the things of the world are small; they are insignificant. The Paramatma is *avinaashee* - indestructible. He is eternal, everlasting, and indestructible, whereas everything in this world is destructible. Nobody can measure the Paramatma, but the things of this world can be weighed and measured. This is why the transient things of this sansara are called asad.

To say that they are asad is to say that they are wicked – they don't reciprocate your prema, however strong it may be. Try having prema for your young age. You had great prema for remaining young. You begged your young age to not leave you, but did your youth have prema for you?

Youth goes, hair turns white, teeth fall and the wrinkles come. You apply oil, shave, go to the beauty parlous and have all kinds of treatments done to continue to look young. So, if you have prema for your young age, but

it has no prema for you, won't you say that it is not faithful to you, in spite of the great love you have for it? This is called asad.

It is not proper behavior for your youth, to not reciprocate your prema! It is the same with all the things of the world. The rupees you give away shed no tears at being parted from you, even though you have given sweat and tears to earn them. Thus, this money is asad, isn't it? It makes you cry, but it does not cry for you.

Therefore, *'tasmaadasadabhidhyaanam'* – stop doing dhyana of the asad vastus of this sansara.

What are they like?

'Yathaa svapnamanoratham' – they are like the husband, friend or enemy seen in a dream. The things you dream of seem very good, but they disappear suddenly. Now you can lament that they vanish.

Do the things seen in a dream come back?

You see a dream for as long as it lasts, and then it vanishes. This sansara is like something seen in a dream. Let go of it.

'Mayi samaadhatsva mano madbhaavitam – attach your mana to Me. Let it be contained in Me.'

How will the mana get attached to You?

'Madbhaavabhaavitam – give it My bhavna.'

The wood of the snake-wood tree is very bitter. It has medicinal properties. To remove the bitterness it is kept in cow dung for a few days. After that it is kept in clay for a few days. Then it is kept in ghee, and then

in honey for some days each. The *bhaavanaa* – influence – of the honey comes into it and it becomes sweet. It benefits the shareer.

In the same way, give your mana the bhavna of Bhagwan. *'Raadhavara biruda ke` vaaridhimein boratee* – become immersed in the sea of Shri Krishna's glory!' This is called giving bhavna. So, you should give your mana the bhavna of the Ishwara repeatedly, keeping it immersed in Bhagwan.

Bhagwan now explains that there is a lot of asakti in the sansara. For example, the love of a man for a woman, and the love of a woman for a man. In this, the asakti is from both sides – it is reciprocal. Prema for a house, wealth, etc is one-sided. Inert objects have no prema for anyone. The prema between a man and a woman is the greatest bandhan. Being reciprocated, it becomes doubly strong.

Therefore, use a *pradhaana malla vidhoonana-nyaaya* – meaning, defeat the strongest wrestler and others are defeated automatically. A house, wealth, etc are generally desired for the sake of the wife. The lady of the house wants many things, some for her husband and some for her children. Both the husband and wife don't do anything for themselves – they do everything for the loved one. The husband says, 'I spend ten hours at the office. Whatever I do is for you,' and the wife says, 'the cooking I do is for you. My dressing up nicely is for you.' Each says that their efforts are all for the other, and they both get trapped. Therefore:

Streenaam streesanginaam sangam tyaktvaa doorata aatmavaan,

kshe`me` viviktta aaseenashchintaye`nmaamatandritah.

(11. 14. 29)

A man should stop associating with women, as well as men who are asakta with women. A woman should stop associating with men, and women who are asakta with men.

People will say, 'this is very difficult.'

Oh, it is difficult for those whose indriyas are not in their control. *'Aatmavaan'* – have a little fortitude. *'Aatmavaan'* means, become resolute!

What does it mean to be resolute?

It means that if you endure some kind of hardship when you first stop associating with women, men and bhoga, you gradually become habituated to it. So, make it a habit to practice fortitude. When you resist the first wave of the difficulty, it no longer seems so difficult.

What should be done to have resolution?

'Kshe`me` viviktta aaseenashchintaye`nmaamatandritah.' 'Vivikttе`' means, a place that is isolated, where there is no chance of meeting anyone. And, *'kshe`me`'* means, the place should be safe for you. There should be no risk of being attacked by a wild animal, scorpion etc. The place should be auspicious. Sit in such a place and do chintan.

Look – don't do dhyana lying down, unless you are ill. There is every possibility of dropping off to sleep if dhyana is done lying down. When you open your eyes, you won't even realize that you had dozed off; you feel you had been dhyana all the time.

And, dhyana should not be done while walking either, because there is a risk of falling if the road is uneven. Therefore, *'aaseenah'* – dhyana should be done sitting. If you are elderly you can sit in an armchair and

do dhyana. It is not right to stop doing dhyana because you can't sit on the floor. You should not give up all sadhana because you are not able to do one of the parts of your sadhana. Will you give up the whole meal if the cook forgets to put salt in one item? No. You can have it without salt for once, or else add salt to the item. This sitting is like salt. It is a part, and it benefits even if some part is missing.

Therefore, *'chintaye`t maam atandriyah'* – do chintan of the Paramatma, and stay alert about not going into a stupor while doing chintan.

There was a gentleman who had a rather big paunch. When he sat to do dhyana, his head would fall forward. His mouth would dribble, and he would breathe heavily. If anyone asked him, 'did you doze off?' he would say, 'no; I went into a Samadhi.' It was obvious that he had dozed off, but he did not realize it. So, *'atadriyah'* – there should be no lapses. You should not doze off while doing dhyana.

Na tathaasya bave`kle`sho bandhashchaanyaprasangatah,

yoshitsangaadyathaa punso yathaa tatsangisangatah.

11. 14. 30)

The greatest *kle`sha* – suffering – and the biggest bandhan is the association connected to kama. No other bandhan is as strong as that of a man for a woman and a woman for a man, and the company of lustful people. A manushya gets trapped in this. So you should shift your mana away from these and attach it to the Paramatma.

- Dhyana-vignan – 1.

Uddhava uvacaha

Yathaa tvaamaravindaaksha yaadrisham vaa yadaatmakam,

dhaaye`nmumukshure`tanme` dhyaanam me` vakttumarhasi.

(11. 14. 31)

Uddhavaji asked Bhagwan the method of doing dhyana. 'He Aravaindaksha (lotus-eyed)! He Kamal-nayan! Your eyes are beautiful, like the kamal. When I do dhyana, my eyes meet Your eyes, and my mana goes into Your mana.'

Chakshuh raagah prathamam' – what is the first point?

It is that raaga should be in the eyes, not in the shareer. Uddhavaji's dhyana of Shri Krishna was constant. Since his childhood he used to sleep on the same bed with Shri Krishna, he shared Shri Krishna's asana when they were sitting together. They had their meals together, walked together, etc. He wore Shri Krishna's discarded clothes. He talked about Shri Krishna when he was with others, so it was natural for him to do dhyana of Shri Krishna.

You don't have to practice Yoga to do dhyana of the person you love; it comes naturally. In prema, one does not need to find ways and methods to think about the loved one. It is a paucity of prema that makes it difficult to do dhyana.

However, how can we get prema? People say that they want to get prema, but don't know how to get it.

For prema, it is necessary to have shraddha. You need great vishwas to have prema for Bhagwan. It is like surrendering you neck to somebody's hands. So, how can a person get such absolute faith?

The yukti for getting this vishwas is that if you think about Bhagwan repeatedly and favorably, you will get prema for Him in a few days. Smaran, done lovingly, is the sadhan for prema. So, cultivate the habit of prema in your jeevan.

'Yaadrisham vaa yadatmakam' – Uddhavaji said, 'He Kamalnayan!'

'Yaadrisham' means the attributes of the *dhye`ya* – the one whose dhyana you do. *'Yathaa'* means the different parts of dhyana, and, *'yadaatmakam'* means the swarup of the dhyeya.

'Please tell me how a mumukshu purusha should do dhyana.'

'Are you asking for yourself, Uddhavaji?'

'No, Prabhu! *Me` dhyaanam tu vartate` e`va* – my dhyana is always there; I am asking for the benefit of other people, about how they should do dhyana.'

Shreebhagavaanuvaacha

Sama aasana aaseenah samakaayo yathaasukham,

hastaavutsanga aadhaaya svanaasaagrakrite`kshanah.

Praanasya shodhaye`nmaargam poorakumbhare`chakaih,

viparyaye`naapi shanairabhyase`nnirjite`ndriyah.

(11. 14. 32-33)

Bhagwan first describes the *anga* – the parts – of dhyana. *'Same` aasane` aaseenah* – the person should be *sama* – equipoised – and sit on an asana that is *sama* – level. If a person sits to do dhyana with a lot of raaga-dvesha in his mana he won't be able to do dhyana of the Ishwara.

If he has quarreled violently with someone just before sitting for dhyana, his face will be flushed and his mana will be full of anger. How can anyone in such a state of mind do dhyana successfully? Those who are trapped in the raaga-dvesha of this sansara cannot do Bhagwan's dhyana. The fact is, dhyana of the Ishwara is done to remove the raaga-dvesha people have.

'Sama aasana aaseenah' – not only the asana, even the ground beneath it should be sama. The throne of dhyana is the ground of samata – having a balance in everything. In the Gita, Bhagwan said, *'naatyuchchhritam naatineecham chailaajinakushottaram (6. 11)'* – the asana should neither be very high nor very low. If it is very high there is a risk of falling off, and if it is very low, there is the risk of water seeping in from somewhere.

The ground beneath the asana should also be sama. If it is uneven it will cause discomfort to the shareer. The asana should not be very warm; and, it should allow the passage of air. Then, the person does not get piles. When people sit for long hours on a cotton or foam mattress they are exposed to the risk of getting piles, because of the lack of movement of air. A woolen asana should not be used in hot weather. A *kush-aasana* – a straw mat – is very good as it allows free movement of air. If a tiger skin is used as an asana, it keeps away snakes, scorpions etc because these creatures don't realize it is just the skin. The subtle spiritual power generated by dhyana is not scattered if the person sits on a tiger skin when doing dhyana.

Thus, the ground should be level, the asana should be neither very high nor very low, and you should sit in an asana on the asana, with your backbone absolutely straight and your body erect.

What will happen if I lean on something?

You will become drowsy if you lean on any support. If you concentrate on keeping your body erect your strength will be used for that. You won't be able to do dhyana of the Paramatma. So, keep your body relaxed, keep it straight, and don't lean on anything.

Imagine that a thread is hanging in the Sushumna, which is the central channel of subtle energy that runs parallel to the spine. If a drop of water is put on your head, it reaches the Mooladhara – the centre of subtle energy at the base of the spine – without being obstructed, or touching the walls of the Sushumna. It should fall straight in the middle of the Sushumna. Meaning, you should keep your back as straight as that.

'Samakaayo yathaasukham' – the body should be sama. The asana you sit on should not be uncomfortable, because, *'sthira sukhamaasanam'* – asana means a stable sukha. So, *'yathaasukham'* – it is necessary to cultivate a habit, for the asana to be comfortable and stable.

In the beginning you should sit in an asana for five minutes. Practice this for a week, then sit for seven minutes every day for a week. After that, sit for ten minutes. Increase the duration of the asana gradually. The asana will not be uncomfortable if you practice it this way, otherwise you'll complain of pain if you force yourself to sit in an asana for an hour or more. Then, you may even give it up completely! Haste spoils everything.

The term *'paanva baandhanaa'* – meaning, to tie the legs, is a term that means to fix the feet firmly. The gati of the feet stops. You are not to walk now. The resolve that you will not walk to find the Paramatma, is

called asana. Will you find the Ishwara by going to different places in search of Him? No. Tie your feet.

Someone may say, 'very well; can I catch Him with my hands?'

No. *'Hastaavutsanga aadhaaya'*- place you hands in your lap. If you are sitting with your right leg touching the ground, keep your right hand on top of the left hand. If you are sitting with your left leg touching the ground, keep your left hand on top. This sequence should be changed intermittently. It keeps the strength of the shareer balanced.

Now, where should the vision be fixed?

'Svanaasaagrakrite`kshanah' - your vision should be fixed at the base of your nose, on your forehead, in-between the eyebrows. Look, this spot, where the nose begins, stops being seen a few days before death. Then, how will you do dhyana?

'Naasaagrah' means, keep your gaze fixed on the point where the vision of both eyes meets. However, there should be no strain on the eyes. This is not the *traataka* practiced by Yogis; this is a matter of dhyana. Tratak is done by fixing the vision on the tip of the nose. In the tratak the yogi experiences the five *tanmaatraa* – the subtle forms of matter – of smell, taste, appearance, sound and touch on the tip of his nose. That is a matter of the Siddhis, of supernatural powers. The point in dhyana is, *'bhoovormadhye`'* – to focus your vision on the point in-between your eyebrows.'

'Praanasya shodhaye`namaargam poorakumbhakare`chakaih' – the channel through which you breathe also becomes dirty because of the wrong food intake. For example, if even the tiniest particle comes into your eyes it pulls your attention to itself. You won't be able to do dhyana.

In the same way, the veins in the body get dirtied when we eat the wrong kind of food. Miniscule particles get stuck here and there, and pull at the mana. People don't notice it because they get used to it. People who keep their shareer very shuddha are aware of this pull. So, you should make the path of your breath shuddha.

How can this be done?

'Poorakumbhare`chakaih'* – breathe in, hold your breath, breathe out and hold your breath again. This is called *kumbhaka* in pranayam. Kumbhak is of two kinds – after breathing in, and after breathing out. This should be done slowly and carefully – *'viparyaye`naapi shanaih'. It is not that you try to become an adept in pranayam in just one day!

A gentleman I knew felt he could learn pranayam in just three months and his asana would begin to fly! He sat on his asana one day, at three or four o'clock in the morning. As soon as he held his breath with the air inside, his intestines became twisted. He was in terrible pain. He was taken to the hospital. He had to have an operation. He had to stay in the hospital for three months before he became well enough to go home. So, you should not strain your body excessively, even in sadhan. Do everything in the proper manner.

There are two ways of doing pranayam. One is with using a mantra and one is without any mantra. We people believe in the principle of *'e`kam sad virpraa bahudhaa vadanti'* – the Satya is one, but it is described in different ways by the vipras. The Brahman is one, but has many akaras. The Brahman is one, but has many names. I do not say that you should do pranayam with a mantra, or do japa of the Gayatri mantra, or of the pranava – Om – or the *dvadashakshara* mantra or the *ashtakshara* mantra – they are all very good.

Now, if you want to do pranayam with a mantra, it should be done this way: breathe in as you mentally utter the mantra once. Hold your breath for the time it takes to utter the mantra four times. The exhalation should take the time of uttering the mantra twice. In this, utmost care should be taken when you breathe out. It is very important to have control over the prana-vayu while exhaling. The breath should not come out in a rush. You should breathe our very slowly and evenly, after having held you breath.

And, there is one more condition – if you do a lot of bhoga-vilas in the sansara, and also do a lot of pranayam, the pranayam will weaken the nerves of the body. You can't do pranayam after a heavy meal. If you want to do pranayam you will have to reduce your food intake, do less walking, and reduce your work; avoid a lot of physical exertion.

So, *'nirjite`ndriyah'* means, you should gain control over your indriyas, and then gradually practice pranayam. This is a part of the method of dhyana, and it is very helpful in doing dhyana with concentration.

Hridyavichchhinnamonkaaram ghantaanaadam bisornavat,

praane`nodeerya tannatha punah samvanshaye`tsvaram.

E`vam pranavasanyukttam praaname`va samabhyase`t,

dashakritvastrishavanam maasaadarvaagjitaanilah.

(11. 14. 34-35)

You should say the *omakaara* – 'Oum' – in an unbroken, extended sound. If you listen carefully to the bells that ring in a Mandir you will observe that there are two kinds of sounds. One is the sound made by the clapper

striking the inner wall of the bell, and the other is the long reverberation of that sound. The uttering of Om should be like the reverberation.

The japa of 'Om-Om-Om' is like the clanging of the bell when the clapper hits the inside wall of the bell, and the Omkara is like the extended reverberation that gradually becomes inaudible.

'Bisornavat' – what does this mean?

Have you ever broken a lotus stem? The Sindhi and Punjabi people make a vegetable from stems of the lotus plant. There is a fine thread inside it, which is not perceived at first. When you try to pull it, it goes on extending. *'Bisornavat'* means that the reverberation of the Omkara goes on extending like the thread inside a lotus stem, without getting broken off.

How is this done?

It is done with the prana. And, at the end, you should enunciate the sounds of '*a-u-m'* , and then, *'sanve`shaye`tsvaram'* – include the *bindu* – the dot on top of the Om written in the Nagari script. That means, extending the sound *'m……'* at the conclusion of 'Oum'.

E`vam pranavavasanyukttam praaname`va samabhyase`t' – this is how you should combine the prana and the Pranav (Om).

Practice this morning, afternoon and evening. Do this ten times – meaning, ten cycles of *pooraka* (breathing in), *kumbhaka* (holding the breath), and *re`chaka* (breathing out). By doing this, *'maasaadarvaagjitaanilah'* – your prana vayu will be controlled within a month. The mana will stop pulling the prana here and there.

This is how this part of dhyana is understood. Now, it is explained how Bhagwan's dhyana should be done. For that, you first need an asana. If you invite an important person to your house you have to plan where you will ask him to sit. You have to arrange for a proper seat.

Hritpundareekamantahsthamoordhvanaalamadhomukham,

dhyaatvordhvamukhamunnidramashtapatram sakarnikam.

Karnikaayaam nyase`t sooryasomaagneenuttarottaram,

vahnimadhye` smare`droopam mamaitaddhyaanamangalam.

(11. 14. 36-37)

The hriday-kamal is described first. There is a hriday-kamal in our shareer. So, *'antahstham'* – ask Bhagwan to sit within, on the hriday-kamal. You cannot call an honored guest to your house and make him sit on a bench outside the main door! At one place I heard that in one of the marriage ceremonies, the boy's family came to the girl's house. The girl's family made arrangements for the ceremony to be help outside the house, because plastering work was going on inside. They welcomed the bridegroom's people, did the ceremony, offered refreshments etc with great respect, and then saw them off.

The bridegroom's family took affront at this. They sent a message that they would not get their boy married to a girl from this family. The girl's family asked the cause of their sudden objection. The reply came, 'you people consider yourselves to be superior to us. You did not consider us fit to be invited into your house – you held the ceremony outside and sent us off. This was a great insult to us. We refuse to accept a daughter

of your family!' Oh, the girl's family had to do a lot of cajoling and pleading before the boy's family relented.

Thus, if you want to call Bhagwan, it is not that you invite Him and then make Him sit outside! You have to make Bhagwan sit in the very depth of your hriday.

What asana will there be for Bhagwan to sit on?

It will be the hriday-kamal.

What is the hriday-kamal like?

At first, the hriday-kamal is *adhomukhi* – it is turned facing downwards, and *oordhvanaala* – its roots are on top. The asana should be such that it has not been used by anyone else. The hriday-kamal withers when we take the people of the sansara into our hriday. It never blooms. The fact is, the soft bed of pollen in the middle of the lotus is not for seating any sansari object.

Now, if you do dhyana that the kamal has turned upwards and has bloomed, *'dhyaatvordhvamukhamunnindramashtapatram sakarnikam'.* This kamal has eight petals with a karnika in the center. *Karnikaa* means a padded cushion. The time you spend in thinking of these things you mana will be absolutely turned inwards, away from the sansara. The moment you shut your eyes you will feel that Bhagwan is standing before you. And then, the instant you open your eyes you mana goes into the sansara. However, when you do dhyana by the prescribed method you mana won't go into the outside world.

- Dhyana-vignan – 2

Bhagwan Shri Krishna first explained the angas of dhyana to Uddhavaji. That means, dhyana is the *angee* – the principal – and its *anga* (parts) are to sit in a pavitra place, spread the asana properly, do pranayam etc, just as the shareer is the angi and the arms legs etc are the anga. Imagine that a Minister is the angi and his officers are his anga. So, anga means the factors helpful for dhyana. The purport of what is being said has to be understood properly; only then can you progress successfully.

Now some kriyas should be done in the hriday for doing Bhagwan's dhyana in the hriday. Bhagwan says, 'now, sit in a fixed asana with your hands in your lap. Sit without moving, with your eyes focused on the point on your forehead between the eye-brows. See the object called the hriday-kamal that is in your shareer. It is a substance.'

What is its state?

'Oordhvanaalam adhomukham – it is like the flower of a banana tree that hangs face down on its stem. *Dharmaskandhasamudbhootam gnaananaalam sushobhanam* – it begins at the shoulder of Dharma. Gnan is the stem, and this flower – made of bhavna – is attached to the stem in the form of a kamal. It has not yet bloomed.'

You know, yourself, whether your mana is like a flower that has opened like a kamal that has bloomed. When the hriday is smiling you get Bhagwan's darshan in it. This is what is meant by a hriday-kamal that is blooming.

The kamal hanging face down means that your mana wants to get sukha-bhoga from the sansara. It wants to get sukha from the lower organs and the stomach. When it is upturned it means that your mana wants to get sukha from the Paramatma.

Now, do the dhyana, *'me`ree bhakti, guru kee shakti, furo mantra eeshvaraovaachaa* – by the power of the mantra, by the kripa of my Ishtadev, by the shakti of my Gurudev, and by bhavna, his hriday-kamal has turned upwards.' And, *'unnidram'* – the hriday-kamal has bloomed. It has eight petals. The mantra of your Ishtadev is written on it. The karnika is in the centre of the eight petals. Karnika means the cushioned portion in the middle of the lotus. You can imagine that it is filled with rasa. It is a beautiful golden yellow.

After doing this kriya you should make sure that your attention is not focused on your feet, hands or skin. You dhyana has shifted from your shareer to your hriday-desha.

The next step is explained now.

Karnikaayaam nyase`t sooryasomaanneenuttarottaram,

bahnimadhye` smare`droopam mamaitaddhyaanamangalam.

(11. 14. 37)

You should make an orderly arrangement of the karnika, with the surya, with the chandrama in the surya, and the agni in the chandrama. Then, think of the *dhyaana-mangala* roop of Bhagwan in the agni. That is Bhagwan's compassionate form that showers Grace.

You may remember my telling you that I had read the Bhagwat when I was a child. I was ten years old when my grandfather made me sit on the gaddi – the seat of the person who gives the pravachan. He garlanded me, applied chandan to my forehead, and told me to read out the Sanskrit shlokas. He told me to start with the tenth canto. Since that day I don't know how many other books I have read and how many times I

have read the Bhagwat. I was reminded of this while talking about dhyana. I am purposely drawing your attention to this point.

When the topic came that we should do the dhyana of the surya, the chandrama in the surya, the agni in the chandrama, and Bhagwan in the agni, it pained me. I thought, 'it is proper to do dhyana of Narayana in the globe of the Surya and also in the chandrama, but it is not proper to do Bhagwan's dhyana in the agni. My beloved, tender Bhagwan – how can He endure the blaze of the agni? How can I do dhyana of Bhagwan – who I love so much – in the middle of a blazing fire?'

The very thought was terrible! I also had some sanskaras of Vrindavan; sanskaras that were ingrained since before my birth, and so, this point did not seem right at all.

I have told you this in order to awaken this question in your mind.

Then, I went to the Guru who was tutoring me in the Bhagwat. He was an unparalleled authority on the Bhagwat. He told me, 'you see, a gross object gets burnt in the fire. An *abhautik* – not made of the five elements – object does not burn in fire.' His name was Pundit Bhupanarayana Shastri. He tutored eligible student only on the Shrimad Bhagwat in Kashi, all his life. He did not teach anything else. He started teaching at the age of twenty five and continued until he passed away at the age of ninety five. He knew that Bhagwat by heart, including its commentaries by the great Acharyas.

So, my teacher explained to me, 'if you put a piece of wood in agni it will be burnt to ashes, because it is *praakrita* – it is created by Prakriti. Bhagwan's shareer, however, is *apraakrita*; it is not created by the pancha bhoota. Therefore agni has no effect on Bhagwan's shareer.

When you do dhyana you will remember that Bhagwan's roop is so divya that agni cannot burn it.'

However, his explanation did not satisfy me. Whether bhautik or abhautik, it is the Dharmatma people who do chintan of Bhagwan in agni when they do homa.

I went to a Sadhu and asked him about this. He explained that the surya is the *prakaashaka* the illuminator. 'Do dhyana that the surya is illuminating your hriday. The chandrama is spreading coolness, and the agni is destroying your paapa. So, agni is the destroyer of your paapa, the surya is the one who illuminates, and the chandrama is the one who gives delight.'

Even then, my hriday could not accept Bhagwan in the form of the agni that burns paapa. To obey someone is another matter, and to accept it with the hriday is another matter altogether. My hriday was not satisfied.

All right, I will tell you a third explanation. If you sit to do dhyana, look intently at the karnika of the hriday-kamal. Experience the rasa as giving you great joy. Do the dhyana that the sound of Bhagwan's name is coming again and again from the karnika. I am telling you something that if you practice this for fifteen days, and your dhyana gets not attached to Bhagwan, I will take back my words!

So, the surya means the shakti to see. It is the adhidevta of eyes. The chandrama is the adhidevta of the mana, it gives *aahlaada* – delight. And agni means the *adhishthaatree* Devta – the presiding deity – of the vaak. When you do dhyana of Krishna, your eye sees His roop within, and your mana experiences rasa and shanti. And, the tiny vaak-shakti within is chanting, 'Krishna-Krishna-Krishna' softly in your hriday.

So, that Krishna – the sound of 'Krishna' – is called the agni, where rasa comes it is called the chandrama, and where you get the darshan of the roop it is called the surya. And, these three stay in the hriday. Understand them properly and then do dhyana. That means, don't look outside with your eyes. Don't take pleasure with your mana from any other object – take pleasure only in Bhagwan. And, the vani should utter only 'Krishna-Krishna-Krishna!'

Look, my brother, I am not differentiating between the naam and the roop. The ananya sadhak who is devoted to one name and one form of Bhagwan should remain ananya to the name and form he worships. I support this wholeheartedly.

However, I myself believe in – and know – that from the Tattva-drishti, all the names and forms of Bhagwan are the Brahman. They are Paramatma-swarup. I know this. I experienced that this entire naam-roop prapanch is in no way separate from our svayam-prakash sarva-adhishthana Brahman. That being the case you are free to see any name and form as Bhagwan's, but attach your eyes, mana, and vani to one. It is this that is explained here..

Karnikaayaam nyase`t sooryasomaagneenuttarottaram.

'Uttarottaram' means, while looking within, with the inner eye, feeling inner joy with the mana, with the name of your Beloved pulsating within – see this with the Pashyanti Vani.

Vanhimadhye` smare`droopam mame`taddhyaanamangalam.

Bhagwan says, 'you should do the chintan of this dhyana-mangal swarup of Mine in the middle of the naam, in the karnika.'

Dhyana-mangal means, the dhyana by which a person gets mangal in every way. You can get whatever you want from this dhyana, whether it is Artha, Moksha, prema, or Bhagwan Himself!

Bhagwan's swarup in described now.

Samam prashaantam sumukham deerghachaaruchaturbhujam,

suchaaru sundara greevam sukapolam shuchismitam.

22. 24. 38)

What is Bhagwan like?

Bhagwan is sama; His shareer is not *vishama*. It is not disproportionate or dis-balanced. A person looks awkward if the trunk of his body is thick and the head is small. If the head is large and the body is short and thin that also looks odd. A sama shareer is when the head, trunk, arms and legs are well-proportioned.

The face should also have well-balanced features. The nose should complement the eyes, and the shape of the face should complement the features. Thus, the whole appearance of the form should be one of beauty, grace and charm.

'Prashantam' – Bhagwan's roop is prashant – meaning, it is calm and calming. If you do dhyana of the sama, samata will come into your mana, and if you do dhyana of the prashant, shanti will come into your mana.

'Sumukham' – Bhagwan is not displeased; He has a smile on His face. His face is shapely and handsome. Some people have faces that are very long. They get large spectacles to make it seem less long. There is a

Shastra even of beauty, you know! It is not that you wear anything that takes your fancy, whether it suits you or not.

So, what is Bhagwan's face like?

It is *'sumukham'* – neither too long, nor too broad, nor too small. *'Deerghachaaru-chaturbhujam'* – His four arms are long and beautifully formed. That means, He is different from the manushya.

'Sumukham' also has another meaning. When a person experiences agitation, anger, grief, etc his face is not sumukha – it is not pleasant to look at. A man may be very handsome, but his face becomes distorted if it is red with anger, or grim with sorrow or worry. I have observed this. There is a museum in Tanjore that has pictures showing what a manushya looks like under the influence of different emotions. There is a very old book that has pictures. On one side is the face of a manushya and on the opposite page is a picture of an animal or bird, and their expressions match each others' startlingly. There is a picture of a very angry man whose eyes are reddened with rage. Opposite this is the picture of a snake with reddened eyes, about to bite. When a manushya becomes violent, his face matches the expression on the face of a wolf. When he looks food hungrily, his expression is shown to be like a dog that salivates at the sight of food. You would have seen dogs look hungrily at food. Thus, a manushya's face gets transformed by his feelings.

The purport of this is that the face of a person who has *sadbhaava* – good-will – will have a beautiful expression. Bhagwan always has sadbhava, so His face is always beautiful and appealing.

'Deerghacharuchaturbhujam' – *'chaaru'* means very lovely. *'deergha'* means long, reaching the knees. Bhagwan's four arms are very long; they come up to His knees. He has four arms because He wants to give the four Purusharthas. Hands are needed when something has to be given or taken. That is why the Brahman is called *chatushpaada* – having four legs, whereas the sakara Bhagwan is called *'chaturbaahu*' or *'chaturbhuja'*.

Bhagwan's *baahu* – arms – have the predominance of His anugraha-shakti, meaning, His shakti of compassion and Grace. He gives *abhaya*, making His bhaktas free from fear. He gives a varadaan, granting whatever His bhakta wants. The *paada* (feet), however, stay where they are. They are meant for understanding the vastu.

'Suchaarusundaragreevam' – the *gardana* is separate, and the *galaa* is separate. The *galaa* means the throat, which is in front, and the *gardena* means the neck, which is at the back. So, what is Bhagwan's neck like? It is *'suchaaru'* – undulating, like a conch shell.

'Sukapolam shuchismitam' – Bhagwan's *kapola* – His cheeks – are lovely!

Now, just saying lovely or beautiful doesn't give a full picture. Bhagwan's kapola are such that the eye delights in looking at them. You feel like touching them. They have an inner glow, they are luminous, like the blue sapphires that are very soft and well rounded.

And, what is His smile like?

Bhagwan's smile is pavitra, meaning, there is no vasana in it. The smile of some people has vasana burning behind it. The very sight of some people reveals that a vasana burns in their smile and in their body language. The fire of vasana gives a rosy tinge to the face and smile.

Bhagwan's smile, however, is absolutely pavitra, with no whiff of any vasana. It is like the bud of a kamal that has no desire for the touch of a bee's lips. It is the bee that desires the kamal. Bhagwan's pavitra smile does not arouse vasana; it destroys vasana. Sometimes it happens that a person comes to a Mahapurusha with some strong desire in his heart. The Mahapurusha understands what vasana there is in the man's hriday. He smiles. What happens then? Water will be poured over the flames of desire in the man's hriday. So, Bhagwan's smile is pavitra; it quiets vasana.

Samaanakarnavinyastasfuranamakarakundalam,

he`maambaramam ghanashyaamam shreevatsashreenike`tanam.

(11. 14. 39)

What are Bhagwan's *kundala* – His large, dangling ear rings – like?

They are in the shape of a fish.

Where are they?

They glitter on His ears.

What are Bhagwan's ears like?

They are sama. If you want to do Bhagwan's dhyana some time, do dhyana of His ears. Of course, if you make a half-hearted attempt and say, 'oh, I have seen the kundala', it is different; but if you look closely, you will see how Bhagwan's ears are sama, and how His fish-shaped kundala dangle from His ear lobes, glittering and shining as they tremble. Your dhyana will deepen.

I will tell you one thing more about this. Bhagwan's hriday has kamana in it. He wants His bhaktas to come and meet Him. So, where does He keep His kamana? Bhagwan does not keep His kamana in His hriday; He wears it on His ears in the form of His makara-akriti kundala.

A fish is a banner of kama. People who eat fish are quick to feel desire. The kundala – shaped like a fish – glitter and shine. The purport of this is that Bhagwan has kept His kamana attached to His ears. When you call out, 'Krishna! Krishna! Krishna!' the sound will reach His ears. He has been waiting for you, wanting you to call out to Him. Bhagwan's kamana is not hidden within – He has kept it outside, on His ears. 'I desire whoever calls out to Me.' Just call our 'Krishna-Krishna-Krishna', and He has a desire for you!

Bhagwan's ears are *samaana* – they are alike and placed close to His head. This also means that whether anyone calls out to Him from the right or from the left; calls with prema or with some desire, or with anger, greed, fear or moha, His ears hear it all equally.

'He`maambaram ghanashyaamam shreevatsashreenike`tanam' – Bhagwan's stole is of a soft material, golden yellow in color. You know that dark-skinned people wear gorgeous clothes to make up for the dark color of their skin. I have observed that they spend far more on oil and soap than others. I observed this first at Pondicherry – I could not help noticing it because the difference was so flagrant. Now, Bhagwan too, is rather dark-skinned, you know! He wears shiny golden yellow garments. Actually, for dhyana, yellow is a message of shanti and prema.

Vaa patapeeta kee faharan, karadhari chakra, charana ko dhaavani, nahi bisarati vaha aan.

This is from a poem by Surdas. Bhishma said, ‘where should my dhyana go? It should go to Bhagwan who wears a peetambar.’

People say that it was not possible for Bhagwan to hold Radharani close all the time, in the presence of Nanda Baba, Yashoda Maiya, and Balaram Bhaiya, so He thought, ‘I will keep a garment of the same color as Radharani’s complexion wrapped round My shareer.’ That means, He wears the peetambar because it is pervaded by Radharani.

He`mambaramaghanashyaamam’ – gold has an effulgence – it is the roop of agni. What is the difference between silver and gold? In the Shastras silver is considered to be mitti, and gold is considered to be agni. Silver becomes ashes when it is burnt but gold remains gold. Therefore, gold is agni-roop; it Is the form of teja, whereas silver is the form of clay. That is why Bhagwan wears garments that are the form of effulgence.

’Ghanashyaamam’ – Bhagwan is dark.

Dark like what?

Bhagwan is not black like coal; He is like a dark rain cloud. Once in a while such clouds are seen, you know. I remember once, when I was a child, I was sitting doing bhajan. I sat facing west. I still remember, after all these years, how beautiful the clouds were that day! Isn’t it strange that the memory is so vivid even after such a long span of time? That means, it is not easy to see such clouds.

I was at Vrindavan sitting outside on the verandah at about four o’clock in the afternoon. Soham Muniji was sitting with me. He said, ‘Shri Krishna’s shareer is said to be like the clouds. What is Shri Krishna’s blue hue like? Please describe that blueness.’

I was so surprised that involuntarily the words came out, 'look there!' I didn't describe the blueness of Shri Krishna's shareer. AS soon as my eyes looked out of the doorway, blueness appeared in the sky. On one side there was sunshine and on the other side there were clouds. The sunshine falling on the clouds created a vibrant blue, like a glowing sapphire! It was worthy of doing dhyana!

Soham Muniji said, 'Enough! Maharaj! Now, you don't need to describe it.'

So, in *ghanashyaamama'*, ghana means *rasa-varshee* – the rain showering clouds, not the dry clouds that look like grey smoke. Ghanashyam means a cloud that is filled with water and can shower rain any moment.

Shreevatsashreenike`tanam' – what is Bhagwan's *vakshasthala* – His chest – like? Bhagwan's chest is raised high. There is a little ring of golden hair on the right of His chest, called the Shrivatsa. The gem called the Kaustuv Mani is at His throat. This gem is neither pierced nor threaded. It attaches itself to Bhagwan. That means, if Bhagwan had to tie this Mani to His throat, we too, would have to be tied to Him to stay close to Him. The Mani clings to Bhagwan without being tied. And, it is not pierced. If, even after getting attached to Bhagwan, a *chhidra* – a hole, a defect – remains, what is the benefit of meeting Him? No defect remains in our jeevan, and no bondage remains, once we meet Bhagwan.

'Kaustubhavyapade`she`na – svaatma jyotirvibhartyakah' – a jeeva who has great prema for Bhagwan gets colored in the color of His anuraag. It clings to Bhagwan's throat, colored in the hue of Bhagwan's prema. That is what is called the Kaustuv Mani.

The Kaustuv Mani is chetan; it is not inert matter. Now, the shining ring on the right side of Bhagwan's chest is called the Shrivatsa.

What is this ring?

It is a memento of Bhriguji's kicking Bhagwan on His chest!

Why does Bhagwan keep this memento?

Bhagwan is so tender hearted, so compassionate, so enthralled by His bhaktas, that He retains even the footprint of a person who kicks Him on His chest! What won't He do for a bhakta who has prema for Him and does His bhakti?

'Shrivatsa' means, a person who is loved even more than Laxmiji. Laxmiji is called 'Shri', and, *'shreenike`tana'* means, the permanent abode of Laxmiji. The Shrivatsa is on the right, on Bhagwan's chest. It is a tiny circle of golden hair that shines. Bhriguji's footprint is there, and Laxmiji's abode is also there. Look – Bhagwan respects a Brahmin even more than He respects Laxmiji. That is why this mark of the Shrivatsa is on the right, on His chest. The adhyatmika meaning of this is given in the twelfth canto.

Shankhachakragadaapadmavanamaalaavibhooshanam,

noopurairavilaspaadam kaustubhaprabhayaa yutam.

(11. 14. 40)

Bhagwan holds the Shankha, Chakra, Gada and Padma in His four hands. Twelve murtis are made from this. The right upper hand has the Chakra, the left upper hand has the Chakra, the lower left hand has the Chakra and the lower right hand also has the Chakra. This is how four kinds of

Chakras are placed. When four Chakras are placed in different positions, the rest of Bhagwan's armaments will leave their own places. This results in different murtis of Bhagwan being created; for example, the Damodar murti, the Shridhar murti, the Govind murti, the Vaman murti, etc. They have different signs.

So, the Shankha, Chakra, Gada and Padma are in the four hands of Bhagwan. The Shankha is the essence of water, the Chakra is the essence of agni, the Gada is the essence of the prithivi, and the Padma represents the hriday.

What is the *vanamaalaa* – the long garland that reaches below Bhagwan's knees?

Bhagwan hangs round His neck, His Maya of three gunas. On His ankles He wears *noopur*, anklets that tinkle to tell His bhaktas, 'Bhagwan is coming!' The Kaustuv Mani glows at His throat.

'Dyumatkireetakataka katisootraangadaayutam,

sarvaangasundaram hridyam prasaadasumukhe`kshanam,

sukumaarsmabhidhyaaye`tsarvaange`shu mano dadhat.

(11. 14. 41)

Bhagwan's shining *mukuta* (crown), *kangana* (wrist bands), *katisootra* (girdle), and *angada* (arm bands) adorn His form. Every part of Bhagwan's shareer is supremely beautiful. It is *hridya*, meaning, it gives anand to the hriday.

All right, now; you may be having kanji vada sometimes. Eating has some effect on your mouth. On some days you may be eating shrikhand, which

also has some effect on your mouth. The effect of eating shrikhand and other milky sweets is not limited to your mouth; it has a soothing effect in the hriday. The tangy taste of the kanji vada, however, gives only a slight burning in the throat. Kheer, made of rice, milk and sugar, is soothing and hridya. Even in food there is vivek. Sour lime gives instant coolness to the eyes. There are some items that are called *'chaakshushya'* – meaning, they strengthen the vision. Different items have different qualities.

So, what is this roop of Bhagwan like?

'Sarvaangasundaram hridyam' – do dhyana, and you get shakti in your hriday. Your hriday immediately becomes soft and sweet like tender peas. Oh, this is delightful! This is lovely! This is very sweet! Each anga of Bhagwan is beautiful, it is sundar! Sundar is that, which appeals to the eyes and seems ever-new! That, which becomes old and withered is not called sundar. If you get the feeling, 'Oh, I have seen this before, it is nothing new,' then it is not called real beauty. Real beauty is that which seems ever-green. It's appeal increases minute by minute.

Janama avadhi hum roopa nihaarina, nainana tirapata bhe`la.

The eyes are not satisfied even by seeing Bhagwan's roop all my life – that is the incomparable beauty of every part of Bhagwan's form. However, to give tripti to the eyes and nothing more than that, is like the taste reaching only the tongue.

Where should the taste reach, then?

The anand of moonlight is not limited to the eyes; it gives joy to the hriday. The hriday is filled with *aahlaada* – a soothing happiness. In the

same way, the anand of Bhagwan's dhyana is not limited to the eyes. It reaches the hriday.

'Prasaadasumukhe`kshanam' – what are Bhagwan's eyes like?

Fix your eyes no Bhagwan's eyes. *'Prasaade`na shobhanam sukham eekshanam cha yasmin'* – it seems as though Bhagwan's chitta is filled with pleasure. He is ready to give something. His eyes shower Grace.

'Sukumaarmabhidhyaaye`t sarvaange`shu mano dadhat' – Bhagwan's shareer is very tender. It is not hard or rough. This is how you should do dhyana.

Of which parts of Bhagwan's form should you do dhyana of?

'Sarvaange`shu mano dadhat' – you should do dhyana of Bhagwan's whole shareer, starting from His face to His feet, and back to His face.

The whole description is not give here. Dhyana should be done of even Bhagwan's hair, of His feet, nails, the soles of His feet, His footprints, etc. If your mana has a predominance of the *daasya bhaava* – and you feel you are His servant, you should start you dhyana at His feet, and go up to the His *mukhaaravanida* – His lotus-like face. If *vaatsalya* is the predominant feeling, and you feel a motherly love for Bhagwan – or, you have a *sakhya bhaava* and feel He is your friend; or, you have the *shringaara bhava* and feel He is your lover, then you should start at His mukha, go down up to His feet, and then back to His lotus-like face, seeing Him with the eyes of the mana.

Indriyaaneendriyaarthe`bhyo manasaaaakrishya tanmanah,

baddhyaa saarathinaa dheerah pranaye`nmayi sarvatah.

(11. 14. 42)

'Indriyaarthe`bhyah' – means, whatever the indriyas desire in this world. It may be the shabda, sparsh, roop, rasa, or gandha – any of the objects of the senses – pull your mana away from them.

How can the indriyas be pulled away from the objects of the senses?

'Buddhyaa saarathinaa' – with the help of your buddhi. You buddhi can pull the indriyas, the way a carriage driver pulls the horses away from the wrong direction.

And, *'dheerah pranaye`nmayi sarvatah* – a dheer purusha should attach his mana fully to Me.'

The word *'pranaye`t'* is used here. In this, the kriya *'naye`t'* – to take – is very interesting. When *'vi'* is added to *'naya'*, it becomes 'vinay', and when *'upa'* is added, it becomes 'upanayan', meaning, the sacred thread ceremony. When *'pra'* is added, it becomes *'pranay'*, meaning, love. The prefix 'pra' added to 'nayat' has a special meaning – it means, 'fill your mana with prema and attach it to Me.' When the prefix is attached to the root 'ni' it means, to do prema. So, fill your mana with prema and attach it to Bhagwan.

Tatsarvavyaapakam chittamaakrishyaikatra dharaye`t,

naanyaani chintanye`dbhooyah susmitam bhaavaye`nmukham.

(11. 14. 43)

When your entire chitta pervades Bhagwan's form – meaning, when you begin to do dhyana of His whole shareer, then – *aakrishyaikatra*

dharaye`t' – pull away your mana from the whole shareer, and attach it to one anga.

You see, dhyana is of two kinds. On is the dhyana that takes you to Bhagwan's leelas. The other kind is the dhyana that gives you Brahma-nishtha. The dhyana given here is the description of the anga-roop of Brahma-nishtha. That is why it is given in brief. If the purpose was to elaborate, it would be said, 'this is the dhyana of one roop. Now do the dhyana of Laxmiji.' Here, the purpose is not to increase Bhagwan's family. It is said that when you begin to do the sarva-anga dhyana you should settle your mana on any one anga of Bhagwan's shareer. *'Naanyaani chintaye`dbhooyah'* – you should not think of any other anga.

Well then, which anga should you do dhyana of?

'Susmitam bhaavaye`nmukham' – do dhyana only of Bhagwan's smiling mukharavinda.

What should you do when dhyana begins to happen?

This is where Brahma-nishtha comes.

Tatra labdhapadam chittamaakrishya vyomni dhaaraye`t,

Tachcha tyktvaa madaaroho na kinchidapi chintaye`t.

(11. 14. 44)

When your mana gets attached to Bhagwan's smiling mukharavinda unwaveringly, pull your chitta away even from there. There is a description in the third canto that the chitta was fed the food of

Bhagwan's worship, by which the chitta lets go of the food of worldly vishays and gets engrossed in *bhagavad-bhojana* – the food of Bhagwan!

So, when the chitta is fully settled in this, *aakrishya vyomni dhaaraye`t'* – make your chitta settled firmly in the *beeja-vishishta chidaakaasha* – the akash of the consciousness in which the sarva-karana, sarva-antaryami who abides in all hearts, sarva-vyapak Master of Maya and the whole world is kept, which is the source of all names and forms.

After that, *'tachcha tyaktvaa madaaroho na kinchidapi chintaye`t'* – cut away all thoughts of the karana and its state of pralay. Apply your chitta to the shuddha Brahman. Then, there should be no chintan of the karya or the karana, or of anything else.

Become ensconced in the shuddha Brahman and, *'na kinchidapi chintaye`t'* – do not think about anything.

What does it mean, to not think about anything?

It means that the 'I' who does dhyana is the dhyata, and the Paramatma who is the dhyeya, are linked. That is not doing dhyana of anything.

Say, 'this is my house, and this is His house, and this is the path that connects them.' Now remove the walls that separate the houses and there is no further need of the connecting path. The dividing walls have to be removed.

Dhyana is the path, the dhyata is the house, and the dhyeya is in the house. The dhyata walks on the path of dhyana to go to the house of the dhyeya. He stays there for a while, then returns to his own house. Sometimes, the dhyata does kripa and comes to the house of the dhyata. He stays for a while and comes back to His own house.

Bhagwan is the Tat-padartha who does kripa and meets the dhyata and then returns to His own house. The dhyata makes the effort of doing dhyana to go to the house of the dhyeya, meets Him, and comes back to his own house.

However, *'na kinchidapi chintaye`t'* means, the triad of the dhyata, dhyana and dhyeya is removed. This triad is not there even in Gnan; nor is it there in prema! It is written in the Narad Bhakti Sutra, *'triroopabhangapoorvakam pre`maiva kaaryam pre`maiva kaaryam.'* That means, 'His roop is separate and my roop is separate, and the roop of the path that links the two is also separate. I am the sadhak, He is the sadhya, and there is something that links us.' Separate yourself from this. Let go of the differentiation of the dhyata, dhyana and dhyeya, and become one with the Paramatma.

The fruit of this is given now.

E`vam samaahitamatirmaame`vaatmaanamaatmani,

vichashte` mayi sarvaatmanjyotijyotishi sanyuktam.

(11. 14. 45)

'E`vam samaahitamatih purushah' – when the *mati* – thinking – becomes *samaahita* – collected – in this way. That means, the mati is buried in its adhishthana, the Brahman. It is in a state of Samadhi.

What happens then?

'Maame`va aatmani viche`shte` aatmaanam cha sarvaatmani mayi sanyutam vichashte`' – Shri Krishna says, 'then, he begins to see Me in himself.'

How?

'Jyotirjyotishi sanyutam' – just as one flame merges into another, and they become one.' The Atma and the Paramatma are both self-effulgent in the same way. So, first see the Paramatma in yourself. After that, that – which is the Paramatma, is what you are. Effulgence merges into effulgence. No separation remains.

Dhyaane`ne`ttham suteevre`na yunjato yogino manah,

sanyaasyatyaashu nirvaanam dravyagnaankriyaabhramah.

When dhyana becomes so intense that the Yogi's mana gets attached to Bhagwan, the difference between three things is ended very quickly.

What are they?

'Sanyaasyatyaashu nirvaanam' – nirvan means, being snuffed out, like a candle is snuffed out. The differences of adhyatma, adhidaiva, and adhibhoota will be removed in the same way. Adhibhoota means everything created by the pancha bhoota. The indriyas, mana, buddhi and the jeeva are the adhyatma, and adhidaiva means pertaining to the Devtas.

Just as these are present in the shareer they are present in the Brahmanda. And, just as they are present in the Brahmanda, they are present in the innumerable Brahmandas that exist. Thus, the adhibhoota, adhyatma, and adhidaiva in the innumerable Brahmandas are not really separate – to believe they are separate is actually a bhram. *'Dravyagnaana – kriyaa – bhramah'* – it is a bhram of dravya-gnan-kriya. This dravya-gnan is not a kriya.

So, *'nirvaanam sanyaasyati'* means that this *bhe`da* – the differentiation, will be removed; it will become shanta. When the bhram is removed the one advitiya vastu – *'satyam gnaanamanantam brahm'* – will remain in its pristine state. Thus, by doing dhyana of the saguna sakara you will get Brahma-nishtha. This is what is explained.

- The fruit of dhyana.

At the conclusion of the fourteenth chapter Bhagwan explains the principal fruit of dhyana.

E`vam samaahitamatirmaame`vaatmaanamaatmani,

vichashte` mayi sarvaatmanjyotirjyotishi sanyutam.

Dhyaane`ne`ttham suteevre`na yunjato yogino manah,

sanyaasyatyaashu nirvaanam dravyagnaanakriyaabhramah.

(11. 14. 46-47)

Bhagwan said, *'maame`va aatmani vichashte`'* – just as beauty is seen with open eyes, you will get Bhagwan's darshan within. There is no doubt about this. There is no reversal in this. To experience the vastu properly within is called dhyana.'

Whether you see bhava or whether you see abhava, there should be absolute clarity in it. Whether you see the sakara or the nirakara, it should be absolutely clear. Therefore, *'maame`va aatmani'* – the first point is that only the Paramatma is seen in your hriday. And, *'aatmaanam cha sarvaatmani mayi sanyutam vichashte`'* – you see yourself as completely merged in the Paramatma.

How?

The way two flames become one. This way, when the akash in a small vessel merges into the akash outside; the prakash merges into prakash, and not the slightest difference can be perceived in them, in the intense concentration of your dhyana.

What happens after this is, *'aashu dravyagnaana-kriya-bhramah nirvaanam yaati'* – the bhram of the dravya, gnan and kriya is removed.

What is dravya?

The weight of your body – a hundred kilos or more – is dravya. Dravya means, matter, substance, form, etc. Gnan means to see with the eyes, hear with the ears, etc; meaning, the knowledge your sense organs give you. And kriya means to hold with the hand, walk with the feet, etc – meaning, what your organs of action do.

See these three thus: adhyatma, adhidaiva and adhibhoota; drashta, darshan, and drishya – this *vyashti* and *samashti* – the individual and the collective – that stay in your shareer, and about which you have the bhram that they are separate from the Paramatma, that bhram is removed.

That is why srishti is when the Ishwara has the capriciousness of a sankalpa in His chitta, and there is no srishti when His chitta does not have the capriciousness of any sankalpa. The basic form of the Ishwara is totally separate from the capriciousness – or its absence. If your mana absorbs this point, it will become a personal revelation forever.

The ashray of dhyana is a vyakta – an individual; and, the Brahman is the vishay of dhyana – it is the object of dhyana. The Brahman is both the ashray and the vishay of Gnan. In fact, you can say that it is the task of Gnan to remove the differentiation of the ashray and the vishay. So,

dhyana comes first, and Gnan follows. This is with regard to the saguna sakara Ishwara.

The more Gnan you obtain about the saguna sakara Ishwara, the deeper will your dhyana be. And, the deeper your dhyana of the nirguna Brahman the more your Gnan will increase.

For getting Gnan about the saguna sakara Paramatma, you first have to think about what Goloka is like, what Radharani is like, and what her roop is like. What are her gunas like? You have to know about this first and then do dhyana.

For the nirguna Brahman you have to get a general Gnan and then do dhyana. And, as you continue to do dhyana, when you reach the advitiya, you will get bodha about the advitiya vastu.

Thus the fourteenth chapter of the eleventh canto is completed.

Chapter Fifteen

- Understand and avoid – 1.

The Shastras define dhyana thus: *'darshanasamaanaakaaravrittih dhyaanam'* – when you get the darshan of the Paramatma within, with your eyes closed, as clearly as you see the things outside with your eyes open, that is called dhyana.

When a person begins to do dhyana, siddhis come to him. These supernatural powers allure him away from his path.

Shreebhagavaanuvacha

Jitendriyasya yukttasya jitashvaasasya yoginah,

mayi dhaarayatashche`ta upatishthinti siddhayah.

(11. 15. 1)

'A Yogi who is jitendriya – meaning, he has gained control over his indriyas, and jitashvasa – meaning, does pranayam and has breath-control, and is yukti, begins to attach his chitta to Me by doing dhyana. Then, siddhis present themselves before him.'

Paltry siddhis come into the life of even an average sadhak. A person who is not a sadhak, but does sadhana to acquire siddhis also gets some supernatural powers. There are also siddhis over the bhoota-preta. These are called the kshudra siddhis – the lowly powers. However, when a sadhak begins to go towards the Paramatma, the siddhis that come to him are those that place obstacles in his path.

Imagine a man is going on a long journey. He comes to a beautiful garden, river, or house. He feels tempted to stay on there instead of going any further. In the same way, many things come on the path of a sadhak that make him waver on his way to the Paramatma. It is important to recognize them and not get entangled in them.

I had met a Mahatma who told me his story. He was born in Lahore. He had a wish to make a Sant his Guru, but there was a paucity of shraddha in him. Shraddha is a substance that is more in some and less in some, and it is not that everyone has it. It is not easy to get.

This Mahatma told me, 'I went to Kashi, Mathura, Haridwar and Ayodhya, but did not meet anyone who I felt was worthy of accepting as my Guru.'

Shankaracharya bhagavan has made fun of this in one place. He asks, 'is there no competent person in the world, or is it that there is no shraddha in your hriday? If there is no competent person in the world, it means that you are the most worthy and competent person in this world. So, have shraddha for yourself! And, if you believe that there is someone who is more *yogya* – more competent than yourself, have a little faith in him, bow your head to him, and remove your abhiman before him. You have to remove your abhiman if you want to obtain a Guru, you know!'

So, the Mahatma did not get a Guru. He told me, 'I was tired. I just sat in Lahore. It occurred to me that this paapi shareer of mine will not get a Guru. I was on the verge of throwing myself down from the roof, when I felt that someone called out to me. 'Wait! Stop! I'm coming!' I saw a Sadhu standing beside me. He told me, 'your Guru is in a state of Samadhi at this time. He is sitting in the Himalaya. You will meet him if you go there.' He explained how I should go there.

I left Lahore and went in search of my Guru. I managed to reach the place the Sadhu had told me about. I had no food, I survived on Gangajal. I stayed seven days there, trying to find my Guru.

One Mahatma came to me and asked, “are you hungry? I am giving you this bowl. It will become filled with food whenever you need food. You should stay here for one year. If you wait here for your Guru for one year the Mahatma will meet you.”’

Actually, the Mahatma who met him was the same Mahatma he had seen in Lahore. He made this Sadhu wait for a year because the Sadhu’s shraddha was not stable. The Sadhu lived in the jungle, eating the food that appeared in the bowl whenever he felt hungry.

One day, before the year was up, the Sadhu had a thought, ‘If I go down to the plains and show this bowl to people, they will see how food appears in it whenever I am hungry. Then, they will get shraddha. I will attach many people to Bhagwan’s bhajan. Who knows when Guruji will meet me? I will come back again to meet him.’

The Sadhu continued his narration. ‘When I left that place and came down to Haridwar, the bowl slipped from my hand and shattered into little fragments. My mind became agitated. I went up to the same place, but no Mahatma met me.’

In the lowly siddhis, a person can remember a hundred – even a thousand – things at a time. Even in these times we see people who have these powers. Gopinath Kaviraj’s Guruji displayed miraculous powers. He was called the Magician of Kashi. People would kill a bird in front of him and he made it fly again. This is a miracle of the power of the mind, but if you say that such people obtain the Ishwara, that is not correct.

These supernatural powers are an obstacle in obtaining the Ishwara; they are not aids on the spiritual path. People who display such phenomenon usually have very little knowledge or experience of the Ishwara. They are caught up in bhautik materials. They rise in the adhidaiva and come down again. To reach the Ishwara is not so easy, you know! And, it is difficult to remain closely attached to the experience of the Ishwara.

So, if you want to walk on the path of the Ishwara you must have vairagya for siddhis, right up to Brahmaloka. The Upanishads describe how many Apsaras and vimans Indra has. When a Dharmatma, shuddha-antahkarana manushya goes towards the Ishwara, many Apsaras appear before him, holding plates of the arati in welcome, asking him to accept their puja and seva.

A Mahatma, however, wants only to get the darshan of his own swarup. He has no bhoga and no kama. There is no raaga-dvesha for bhoga or kama in his mana. Dvesha leads to krodha. When krodha comes to a Mahatma he can also give a shaap. Giving a shaap diminishes his tapasya. And if he does tapasya and uses its spiritual merit to obtain bhoga and kama, the tapasya is frittered away in bhoga.

So, you should avoid both kama and krodha, and walk on the middle path. This, however, is very difficult to do.

Shri Shridhar Swami has written a commentary on the Shrimad Bhagwat. On the fifteenth chapter of the eleventh canto he says about the description of the siddhis obtained by dharana, *'shreevishnupadasampraaptaavanteraayatayaa mataah* – siddhis are obstacles in obtaining Bhagwan's charanaravinda. You should not get caught in them.'

If a man knows the obstacles he is likely to face he will not get caught in them. There are pickpockets, thieves and dacoits. Their pictures are printed in the newspapers to warn the public. The Shastras warn people about the dangers of siddhis.

Shri Uddhavaji asked Bhagwan:

Uddhava uvaacha

Kayaa dhaaranayaa kaasvitkathamsvit siddhirachyuta,

kati vaa siddhayo broohi yoginaam siddhido bhavaan.

(11. 15. 2)

'He Achyut! He Krishna! Which *dhaaranaa* (holding in the mind) gives which siddhi? How many siddhis are there? Only You can tell me this properly, because *yoginaam siddhido bhavaan* – it is You who give siddhis to the sadhaks.'

Bhagwan is the one who gives siddhis. Furthermore, it is He who creates this srishti.

How does Bhagwan give siddhis?

The people who make a sankalpa to get a particular siddhi get that siddhi. This is one point. When people suppress the sankalpa in their hriday, and start to become *nisankalpa*, meaning, free of sankalpas, the minor sankalpas get subdued, but the greater sankalpa does not – it emerges in the form of a siddhi. It also happens that a sadhak has no sankalpa in his mana, but suddenly some sankalpa crops up in his mana and come true. That is also a kind of siddhi.

The other path is that sakama people get siddhis through the practice of Yoga. Another method is to get siddhis by doing tapasya. Siddhis are also obtained by doing puja of a Devta. Obtaining siddhis by doing Bhagwan's bhakti is one path, of course!

In any situation however, siddhis are obstacles on the path of spiritual progress. You should neither want them, nor accept them.

Shri Udiya Babaji Maharaj had told me of his experience. 'I lived close to the Mandir of Kamakhya Devi in Orissa, for some time. Two siddhis came to me. One was the ability to see everything that was happening outside when I sat in a closed room. The other siddhi was that I could know what a person had done before coming into my presence, and what he was thinking. Somebody came after doing something bad, somebody after telling a lie or stealing something. Now, I was sitting there for shanti, but every person who came caused ashanti in my mana. I knew of every wrong thing he had done. That person felt no agitation about the things he'd done, but I became agitated at the thought that he is a thief.'

Shri Udiya Babaji Maharaj told me that this state of agitation remained for eighteen days. He had wanted to completely quiet all agitation of mind and now he got the agitations of a hundred manas! 'I wept', said Baba. 'I prayed to the Ishwara to take away this state. I begged that I should not know what is in the mind of other people. I asked Bhagwan for a state in which I could not see outside the room I was in. I wanted to sit in shanti, undisturbed by the world. Even the things inside the room will be a botheration. This is how I prayed to Bhagwan.'

It is reported about Shri Harsha Misra that he obtained the Saraswat siddhi given by the goddess Saraswati. It is mentioned in the 'Naishadhiya Charit'. The mantra for this is also mentioned. The Sanskrit

he spoke was of such a high level that even learned Pundits could not understand what he said. This distressed him. He wrote, ‘I obtained the Saraswat siddhi. I attained such buddhi and learning people could not understand what I was saying.’

He went to his Guru and asked him what he should do. ‘Take some food from a low-caste person,’ his Guru said. ‘That will reduce your buddhi. Then people will be able to understand your simplified Sanskrit.’ He did what his Guruji said and the level of his buddhi was lowered. He wrote the ‘Khandan Khanda Khadya’ and ‘Naishadhiya Charit’. Even learned Pundits find them difficult to comprehend!

We had a Mahatma who lived in the district where I was born. He was called Mokulpur ke Baba. I have myself seen a number of his siddhis. One year there was no rain. The plants and trees were dying without water. Baba had come to our village one day. Some farmers took him to their village close by. They made him sit on a wooden seat and sat down surrounding him, under the hot sun. Farmers can be very fearsome at times, you know! They said, ‘Baba, we will sit here with you until it starts to rain.’

Baba smiled. He was very tenderhearted, he was full of compassion. ‘All right,’ he said, ‘but you will all run away if it starts to rain, won’t you?’ The people promised him they would stay with him. There would have been some three or four hundred people sitting round Baba at that time.

Some fifteen minutes passed. Then a small dark cloud gathered in the sky. Drops of water began to fall, and soon it was raining heavily. Everybody ran away within a minute or two. Baba sat there enjoying the rain. Nobody else kept their promise to stay with him! Thus, a sankalpa

has control over even Prakriti. People should know how great an effect our mana has on this world.

Some of us had once gone to a Mahatma. We walked some six or seven miles in the sun, discussing the questions we wanted to ask. We had a total of nine questions. When we reached hi place, we bowed down at his feet and sat down. As soon as we sat down, he began to speak. 'This is the answer to your first question. This is the answer to your second question' and so on. He answered all nine questions we had planned to ask, without our saying a word!

However, this does not mean that people who have miraculous powers have obtained the Paramatma. I do not mean to say that all these people had obtained the Paramatma. To attain the Paramatma is a very elevated state, you know! Once a person attains the Paramatma these little things mean nothing to him.

One Mahatma told us about the siddhi he'd had at one time. Somebody asked him if he could show the siddhi he had had. He asked, 'do you consider these siddhis to be desirable? I let go of them because I considered them to be bad. These siddhis are useless for obtaining the Paramatma.'

So, you should never try to attain such siddhis. If they come on their own you should pray to Bhagwan that they should not stay with you. Don't display them before anyone, and don't accept them yourself.

It is written in the Yoga Darshan that you should decline any siddhi that appears before you, and secondly, do not have abhiman that the siddhi came and you didn't accept it. Only then does a manushya progress.

The one who bestows all siddhis is Bhagwan, and He alone. Bhagwan explains –

Shreebhagavaanuvaacha

Siddhayoashtaadasha proktaa dhaaranaa yogapaaragaih,

taasaamashtou matpradhaanaa dashaiva gunahe`tavah.

(11. 15. 3)

'There are eighteen siddhis and eighteen kinds of dharana. Of these, there are eight that stay fully in Bhagwan, and ten that are secondary.'

Who has told us about them?

The Mahapurushas who have crossed over all aspects of the Yoga Shastras have told us about them.

Animaa mahimaa moorte`rlaghimaa praaptirindriyaih,

praakaamyam shrutadrishte`shu shaktipre`ranameeshitaa.

Gune`shvasango vashitaa yatkaamastadavasyati,

e`taa me` siddhayah saumya ashtaavautpattikaa mataah.

(11. 15. 4 – 5)

Of the eight siddhis, three are of the shareer – anima, mahima and laghima. Anima means the ability to make the shareer very tiny and subtle. For example, *'masaka samaana roopa kapi dhari'* – Hanumanji became as tiny as a fly. *Mahimaa* means making the shareer huge. *'Taba kapi bhayau paravataakaara'* – Hanumanji became as huge as a mountain. This is the mahima siddhi.

Hanumanji is Bhagwan's servant and His bhakta, but he is also the form of Rudra. That means, he is the form of Shankarji's terrible manifestation. The Vaishnavas consider Rudra to be of the grade of a jeeva because it is believed that Rudra was created by Brahma. He is the Devta of pralay. There is one pralay in which Brahma dies; that certainly can't be done by Brahma's son! That pralay is done by the presiding Devta – the adhishthata Rudra of Tamoguna

The Samba Sadashiva Bhagwan is the form of anugraha. He is not the presiding deity of Tamoguna. He is the Ishwara incarnate. Therefore, whenever criticism is given it is from the viewpoint that you should not do the upasana of the adhishthata of Tamoguna.

When upasana is described in the Shiva Purana it is the description of the upasana of the Paramatma who is the Master of Maya, the Swami of the Sattva, Raja and Tama gunas of Prakriti. He is the form of anugraha. He showers Grace on all. Just as there are Laxmi-Narayana and Radha-Krishna, there are also Gauri-Shankar, Bhagwan Samba Sadashiva. The Tattva is absolutely the same.

The third siddhi is *laghimaa*, which means to become absolutely light. A wonderful speed comes to the shareer, the way Hanumanji flew over the sea.

There is a siddhi called *praapti*.

What is that?

It is to identify with all the indriyas of all the beings in the world, and obtain anything that can be obtained by any of the indriyas.

The *praakamya* siddhi is to see with Gnan, any vastu – whether in a dream – of our mortal world or of Patal.

The *eeshitaa* siddhi is to prompt Maya, and the shaktis that are part of Maya.

The *gune`shvasango vashita siddhi* means to have non-attachment for the gunas, and become totally free of raaga-dvesha. This is called the vashita siddhi.

Bhagwan explained, 'These are the eight siddhis that naturally abide in Me at all times. An ansha of these siddhis comes into people who do Yogabhayasa, or bhaktas who do My upasana.'

Bhagwan's siddhi of creating the srishti and pralay cannot come into any jeeva. It is believed that the people who do upasana and dhyana can obtain the saguna Ishwara by their efforts. After obtaining the Ishwara they obtain other capabilities. However, only the Ishwara has the capacity of doing the srishti, sthiti and pralay.

There is a sutra in the Brahma Sutra – *'jagadvyaapaaravarjanam'* – the capacity for Creation, Sustenance and Dissolution is not given to any jeeva. When a person gets the sakshatkara of the nirguna Brahman there is no question of any siddhi or shakti.

Why is that?

Because the nirguna Brahman has no attributes; It is nirupadhik – there is no upadhi in it. All upadhis have been given up in the nirguna Brahman.

In Vedanta, the adhishthana of all siddhis and shaktis is in the Tat-padartha. It is not a *lakshyaartha* – meaning, it is not an indication. There is no oneness in the lakshyartha. If there is oneness, it is not necessary

that siddhi comes into the jeevan of a Brahmagnani. Siddhis may feel like coming, or may not.

For example, it is described that all the siddhis came to Rishabhdev to do his seva. He never welcomed them, because siddhis don't allow the sakshatkara of the nirguna Brahman. They allow only an inclination for the Brahman with attributes – the saguna sakara Ishwara. That is another reason why those who believe in the nirguna Brahman do not value siddhis.

Anoormimattvam de`he`asmindoorashravanadarshanam,

manojavah kaamaroopam parakaayaprave`shanam.

Svachchhandamrityurde`vaanaam sahakreedaanudarshanam,

yathaa sankalpasansiddhiraagnaa pratihataagatih.

(11. 15. 6-7)

Now Bhagwan explains about the smaller siddhis that are *guna-he`tuka*, meaning, a siddhi that meets a needs.

What are they?

The shareer stops feeling hungry or thirsty for many days. This is easy for a person who is in a state of Samadhi, because the movement of the prana is stilled at that time. When a person's prana is stilled he does not need food and water because digestion stops. Hair and nails stop growing. There is no pulse beat.

If the Samadhi is of a high level, the person won't even know it if someone cuts his body! Therefore not feeling hunger or thirst is nothing very great. A Yogi, however, gets the siddhi of being able to live normally

without food and water. He also gets the siddhi of being able to see and hear things that are far away.

One day I had gone to Mokulpur Baba immediately after doing something. He looked up at me and described what I had done as though he had been there and had seen everything. I had done the work in a closed room. So, don't think that the siddhis can't be authentic. They are real. If you believe that they are genuine and do vichar on them, it will be good for you. If you dismiss them believing them to be false in all cases, the result will be that if any siddha comes into your life you will be trapped.

A group of Vedantis were studying under Achyut Muniji Maharaj. They were studying the Vedanti Brahma Sutra. A Yogi came to the village. He had announced that he could cure anybody's headache instantly. People began to go to him. His fame spread all round for miles.

One day Achyut Muniji had a headache. None of the common remedies worked. His bhaktas suggested he should go to the Yogi, and he agreed. The Yogi saw him, did a tratak etc for a few minutes, and the headache disappeared. Now, all the people who were studying the Brahma Sutra left their studies and went to the Yogi. They wanted him to teach Yogabhyasa to them, and learn the method for curing headaches!

People's desire for Gnan is less; their desire to learn quick remedies is greater.

So, *'doorashravandarshanam'* – to be able to hear and see things that are far away.

Once, Kabir Sahib was blamed for doing something wrong. It was a false aspersion. There were many people in Kashi who were hostile to him. He

came from a low-caste family, and yet he was highly respected in society. That aroused jealousy in many. You know that no matter how quietly a person lives, people fall into three categories naturally – well-wishers, enemies, and people who are indifferent.

Kabirji was given a bad name by his enemies. The Maharaja of Kashi called him to the Royal Palace. Kabirdasji went. As soon as he arrived at the Palace he called for water. 'Oh, bring water quickly!' As soon as the water came he began to pour it out of the vessel. The Maharaja asked him, 'what are you doing, Maharaj?'

'There is a fire in Jagannathaji's Mandir and Bhagwan's garment was burning!' he said. 'I just doused the flames.'

Now, it was decided that if this turned out to be true, Kabir would be acknowledged as a great siddha. Kashi Naresh had enquiries made. It was found that there had indeed been a fire at the Jagannatha Mandir in Puri. Thakurji's clothes had started to burn, and the flames were suddenly doused.

How did Kabirdasji know? He had seen it!

'Manojavah kaamaroopam parakaayaprave`shanam' – the person can reach anywhere at the speed of the mana. Generally the shareer is in one place and the mana is somewhere else. However, the shareer reaches where the mana is, when a person has this siddhi.

'Kaamaroopam' – the person can change his form as he wishes. He can assume any form he wants.

'Parakaaya – prave`shanam' – the person can enter into another shareer in a subtle form. About Shankaracharya bhagavan it is well known that

he had entered into the shareer of a Raja in order to learn the experience of passion and lust.

'Svachchhandamrityurde`vaanaam saha kreedaanudarshanam' – the person can choose when he wants to die. We read about Bhishma Pitamah, who lay on his bed of arrows for fifty eight days because he wanted to die in the Uttarayana. (Uttarayana means the six months of brightness that begin in January.) He had obtained the siddhi of choosing his time of death. His prana could not leave his body against his wish.

'De`vaanaam sahakreedaanudarshanam' – the person acquires the ability to frolic with Apsaras the way the Devtas do.

'Yathaasankalpasansiddhih' – his sankalpas come true. He gets whatever he wants; whatever he wants to happen happens.

I will tell you of an incident that happened one day. I went to meet Mokulpur Baba. I come from a Brahmin family. According to the prevailing custom I did not partake of a meal other than at a Brahmin home. That changed later. I ate whatever Baba gave me. That day I had left my house at four o'clock in the morning, and it was about ten when I reached Baba's hut. I had gone on foot and felt very hungry. The weather was cold. I wondered what I should have. If I made rotis for myself it would take away time from Satsang. The thought came, 'I will eat some mangoes.'

Within a few minutes a man came to Baba with a basket full of ripe mangoes. Baba went inside his hut and came out with a knife. He cut slices of mangoes and passed them to us to eat. Then he told me, 'Guru, do you come to me to eat mangoes?' I felt extremely embarrassed that

he was aware of my sankalpa. Because of his compassion, a sankalpa arose in his mana and came true.

So, such miraculous incidents are seen by people. This is a kind of adhyatmika state. A person sits with his eyes closed and thinks, 'who is sitting before me?' The bhava comes into his hriday to see. The eyes open, and he begins to see.

The bhava of the mana flowed into the eyes, and the eyes saw. When we gather that bhava of the eyes and start to take it to the hriday, the angle of the rays of Gnan shifts, and they turn inwards. You can get the darshan of a Devta or an Apsara, the Himalaya, great Mandirs, etc. All this is an adhyatmika level.

There are also some adhidaivika levels. A person who indeed turns inwards is certain to get some amazing experience. He will say that he saw this in a dream; someone will say that he saw this while sitting alone at home. I also see may things that people are not able to see normally with their eyes, in the world outside. Such phenomenon happens in the jeevan of a person who goes on the spiritual path. It is not at all surprising that worldly people don't believe that such things do happen.

However, had there not been some truth in these miraculous powers and incidents, do you think that so many highly intelligent, wise and learned people would take this path uselessly? Don't imagine all the Sadhus to be simple minded, old fashioned people who lack depth of understanding. There are some highly qualified people – lawyers, doctors, professors and others – who decided to become Sadhus.

Would such people leave their worldly wealth and comforts without good reason? Do you think they are mad to leave the house made by

their father, the wife they married, the sons they fathered, and the wealth they earned – just to wander in the world without any visible means of sustenance?

There is an *alaukika* connection, meaning, a support that is not of this world. A person walks on this path only when there is something that convinces him, 'even when all other supports are gone, I will always have this support.'

So, *'yathaa sankalpa sansiddhiraagnaapratihataagatih'* – the sthiti is as per the sankalpa.

And, *'aagnaa apratihataa aa samantaat gatih yasyaah'* – the *aagnaa*, meaning, the command that is given cannot be disobeyed by anybody. A person commanded by a siddha purusha has no option but to obey.

Many people try to exhibit this artificially. For example, I am sent a message that a certain person wishes to invite me, and whether I would accept the invitation. The invitation is sent only if the person is assured that it will not be turned down. They make sure that their request will be acceded to before making it! They ensure their pride is not hurt by a refusal, and then they send the invitation!

Even among Mahatmas there are many who make a public display of always being obeyed by their bhaktas. However, before giving a command they find out what the person is inclined to do. They give the command only if they are sure that their agna won't be flouted.

A siddha purusha can give an agna to even Devtas, Danavas, trees and inert matter. Have you heard that Changadev gave an agna to a lion? Gnanadev, however, gave an agna to a wall! He told the wall to move

and the wall moved. So, *'apratihataa aagnaa'* means, the Yogi gets the capacity to activate even the jada!

There is a district called Harada in Madhya Pradesh that has a village called Handia. (Handia means a rounded clay pot). Some of us had gone there once. The local people told us that the village was called something else earlier. 'Then, a Mahatma came to our area. He came to the village every day for bhiksha. He asked for bhiksha from the villagers, eat, and do bhajan. His body became very weak when he became old. He sent for a handiya. He told the handiya, "O handiya, go and get bhiksha for me." The handiya came to the village every day for bhiksha. It went from door to door. When it was full it flew to the Mahatma.

The Mahatma died one day, but the handiya came to the village for two days more. Then, a lady who had her period touched it. It fell to the ground and shattered. Since that day the village came to be called Handiya.'

So, *'pratihataa aagnaa'* means, where even a clay pot obeys the command of a siddha purusha.

Guru Nanak lived in the district called Peelibheet. There is a rita tree – soap-nut tree – there. The fruit of the rita tree is very bitter. One day, Guru Nanak was walking with his disciples. One of the disciples was very hungry, but there was nothing nearby to eat. Guru Nanak pointed to the rita tree. 'Climb up and get some fruits,' he said. The disciple climbed up and brought down some fruit from a branch. Even today, the fruits of that branch are sweet to eat, but the rest of the fruit is bitter. I have given you an example of the power of a siddha Mahapurusha's sankalpa. His agnan is apratihata – it has to be obeyed by one and all.

Trikaalagnatvamadvandvam parachittaadyabhignataa,

agnyarkaambuvishaadeenaam pratishtambhooparaajayah.

E`taashchodde`shatah prokttaa yogadhaaranasiddhayah,

yayaa dhaaranayaa yaa syaadyathaa vaa syaannibodha me`.

(11. 15. 8-9)

'Trikaalagnatvam' – a siddha knows what a person has done, and also what will happen in the future. There are many incidents that show Mahatmas know things about the future.

'Advandandva' – he feels neither the heat nor the cold. *'Parachittaadyabhignataa'* – he knows everything that is in the chitta of other people.

There was a Sadhu for whom we had great shraddha. He had got a Guru in Mumbai. See how amazing this is – he had run away from home when he was sixteen. He had asked his bhabhi (elder brother's wife) for some salt. She gave it, saying, 'you don't earn anything but you want tasty things to eat!' Deeply hurt by her taunt he ran away and came to Mumbai in search of work.

He found no employment. He went without food for two or three days, then he went to the Mandir at Bhuleshwara, and lay down outside. Late at night a man kicked him to wake him up. His hair was wild, his body was black. He was wearing only a loin cloth round his waist. 'You are hungry,' he said. 'Here, eat this. You will get work tomorrow, but remember, you must not consider anything to be yours. Make sure you remember this.'

Next day the boy was walking about on the road. He passed a shop selling sweetmeats. The owner of the shop called out to him and gave him the job of serving water to the customers. The man observed that the boy was honest, clever and hardworking, so he employed him for doing the cooking. The man was childless. After some time, impressed by the boy's qualities, he made him a partner in the business. Then he expanded and money began to pour in, in large sums.

One day the boy thought, 'my bhabhi had rebuked me for asking for salt. I should send her some money.' He decided to send her five thousand rupees. Before the money could be sent, however, he got cholera. His condition deteriorated drastically. Now, the same man who had come to him at night came again. 'Have you learnt your lesson yet?' he asked. 'Very well; now you must distribute your share of the assets of this business within three days. If you don't obey my command you will die in three days.' The boy obeyed, and he recovered quickly. 'Come with me,' said the man. He took the boy to a place called Katni. He kept him in a cave for eleven years. The boy was not allowed to come out even to go to the toilet. He was not allowed to see the sun. Later, this Sant became a great siddha purusha. His name was Shri Avinashiji Maharaj.

'Agnyarkaambuvishaadeenaam pratishtambhoaparaajayah' – a siddha purusha can halt agni, the surya, jala, and visha (poison) where they are. He cannot be defeated by anyone.

There are some siddhis that can be achieved by Yoga-dharana. Now –

Yathaa dhaaranayaa yaa syaadyathaa vaa syaannibodha me`.

(11. 15. 8)

‘Listen to which dharana gives which siddhi,’ Bhagwan Shri Krishna told Uddhavaji the method. After explain the method, He forbade Uddhavaji. ‘You should not do this.’ What Bhagwan told Uddhavaji about which dharana gives which siddhi is absolutely scientific. They show the connection between the mana and the sankalpas with the fundamental Tattvas of this srishti.

Bhootasookshmaatmani mayi tanmaatram dhaaraye`namanah,

animaanamavaapnoti tanmaatropaasako mama.

(11. 15. 10)

Bhagwan first tells Uddhavaji how the siddhi of *anima* is obtained. Anima means to become very tiny. All the bhoota – the prithivi, jala, vayu, agni and akash have two forms. One is the sthoola form and the other is the sookshma form. Sthoola means gross and sookshma means subtle. The sthoola roop is the *kaarya-roopa*. It is the effect; and the sookshma roop is the *kaarana-roopa.* It is the cause. It is in the form of the *paramaanu*, meaning particles.

In pralay the sthoola prithivi sinks into jala and dissolves in it. However, the sookshma prithivi made of the paramanus does not dissolve. Now if you want to make your form very small, what you should do is to classify the paramanus of the vayu, agni, and jala. Separate the paramanus of each. Then do dhyana of the Paramatma with the upadhi of that bhoota. The akash has no paramanu; it is vast, endless.

We keep the Narmadeshwara Shankar or the Shaligram, doing the puja of Narayana in the Shaligram. Now, take a paramanu of the prithivi in place of the Shaligram – it is not so tiny that you can’t do its dharana! A paramanu is one sixth of the size of the motes we see floating in the air

in direct sunshine. When a person does dhyana of that paramanu thinking that it is the swarup of the Paramatma – it is not separate from the Paramatma – the continuous chintan of this results in the person himself becoming the size of the paramanu.

The Paramatma is present in the paramanus with the upadhis of the bhoota-sookshma, meaning, the subtle forms of the pancha bhoota. When a person does chintan of the Paramatma as a paramanu of that bhoota, and becomes deeply immersed in his dhyana, he becomes the form of that paramanu. He gets the anima siddhi. However, he should not do the upasana of any other form.

Mahatyaatmanmayi pare` yathaasanstham mano dadhat,

mahimaanamavaapnoti bhootaanaam cha prithak prithak.

(11. 15. 11)

Gnan-shakti is the Mahat-Tattva – the great Tattva that is the universal consciousness. If a person does chintan of the Paramatma with the upadhi of the Mahat-Tattva his buddhi becomes great, like the Mahat-Tattva. The person who meditates on the Paramatma with the attribute of the universal consciousness gets sarva-gnan – he becomes all-knowing. He also becomes huge.

Similarly, the upadhis of the roop of the prithivi, jala, agni, vayu, and akash are used as being forms of the Paramatma. Then, the shareer of the person becomes liberated from their bandhan. He obtains the form of the bhoota he focuses on as the swarup of the Paramatma, and gets the siddhi of mahima. He can become as large as he wants.

- Understand and avoid – 2.

Bhagwan Shri Krishna is describing siddhis to Uddhavaji. There is only one siddhi, and that is the Paramatma! Everything else is asiddhi. That which is siddha – established as the eternal Satya that can never be negated – without any measurable proof, without a mother and father, is our Atma, the Brahman. That is the actual siddhi – the rest is all asiddhi.

A siddha purusha is needed for us to understand the asiddha. That means, if any of you find a siddha purusha, don't assume that he has obtained Ishwara.

Bhagwan explains how to recognize the extent of spiritual progress.

One man said, 'I can assume the tiniest roop. I have obtained this siddhi.'

The Mahatma asked him, 'The small roop is an *anu*, of which the smallest form is a paramanu. The paramanu is of the bhoota – of mitti, jala, agni and vayu. You sit in it as your 'I' at present. You consider your tiny paramanu to be your 'I'. The Paramatma is very far from you at present, my brother! Don't identify with the paramanu – then you will be able to obtain the Paramatma.

Don't think I am refuting the anima siddhi. To identify with any of the particles of the pancha bhoota is the siddhi like anima etc, but you have not yet obtained the Paramatma. You are still trapped in the pancha bhoota. That is why this siddhi of yours is false.'

Here is a man who becomes very huge – that is called the mahima siddhi. He becomes as huge as a mountain. Where is his 'I', my brother? He becomes high and broad – that means, his 'I' is in expansion, and expansion is in desha. He thinks he has obtained the Paramatma.

Why?

Because he can become like the dharati whenever he wants. He can become like a mountain, or like the Brahmanda.

No – no! That is the Dharma of desha! He has not yet attained the Paramatma. All these are mithya objects of the bhoota. The man is still trapped in identifying with them. He has obtained the siddhi of mahima. The man is a Yogiraj Maharaj! All this is the anatma. It is drishya, jada and subject to decay. He should let go of all this and know his Satya Atma. He should not remain trapped in the mahima siddhi.

The third siddhi is the *laghimaa* siddhi. Laghima means to become absolutely light.

What does it mean, to become absolutely light?

Paramaanumaye` chittam bhootaanaam mayi ranjayan,

kaalasookshmaarthataam yogee laghimaanamavaapnuyaat.

(11. 15. 12)

The divisions of *kaala* – Time – have no weight. The time it takes for the surya to cross over one paramanu is called the kaala paramanu, meaning, a particle of Time. So, it is possible that the paramanu of some object has weight, since two paramanus make one *anu,* two anus make one *trisare`nu*, and if a trisarenu has weight, we can infer that a paramanu also has some weight.

The paramanus of kaala, however, are weightless parts of Time. So, when a person sits with his 'I' in a paramanu of kaala, and does the chintan of the Paramatma with the upadhi of a paramanu of kaala, he gets the siddhi of *laghimaa* – he becomes weightless. He can fly to wherever he wants. This is a technique in Yoga.

So, some Yogi becomes light and gets the ability to fly – he gets the laghima siddhi. Does that mean he has obtained the Ishwara? Oh no; he is still caught up in a portion of Time. He sits with kaala as his 'I'. He will have to move away from this state if he wants the Ishwara.

The siddhi called *praapti* is described now. Prapti means to obtain.

Dhaarayanmayyahamatattve` mano vaikaarike`akhilam,

sarve`ndriyaanaamaatmatvam praaptim praapnoti manmanaah.

(11. 15. 13)

There was a Mahatma, Anand Swami. He was an Arya Samaji earlier. He lived at Lahore. He came to India when Pakistan was created. Followers of the Arya Samaj are disinclined to accept siddhis. Now, Anand Swami went on a trip to Kailash and Mansarovar. He has written his experiences. At one place, some distance from the Mansarovar he felt that there were some caves in the mountain. He has written, 'I asked the coolie about the caves. He told me that there were caves and a Lama lived there. He said they were afraid to go there in case they were killed.

I told the coolie I wanted to go there. He tried his best to dissuade me, but I insisted. I saw a Sadhu with matted locks sitting there doing dhyana. I sat down quietly. After a while the Sadhu opened his eyes and said, "Khushhalchand, how have you come?"

My name was Khushhalchand before I became a Sadhu. I asked the Sadhu how he knew my name. "I know your name because you and I studied together in the same college at Lahore," he replied. "I went to the mountains to do Yogabhyasa and you stayed on at Lahore. Since then I have lived here, practicing Yoga."

I asked him, “you have lived here for forty years practicing Yoga. Have you acquired any siddhis?” He told me, “I have not got much of siddhis, but I got the vishwas that the descriptions given in the Yoga Shastra about siddhis is true.”

I asked him to tell me what he had seen. The Sadhu told me to sit quietly. He fixed his shareer in an asana. His shareer began to rise slowly from the ground, till it touched the roof of the cave. After a few minutes he let go of the pranayam he was doing and it floated gently back to the ground.’

This shows that a manushya can, if he wants, make his shareer light and rise up in the air. However, it is accepted unanimously that the accomplishment of one siddhi does not mean that the person can obtain all the siddhis. It is wrong to say that all the siddhis described in the Yoga Shastra are false without having done any sadhan, or having met any competent Yogi. This science is completely in keeping with the science of Nature.

Bhagwan says, ‘My brother, it is I who gives siddhis. Siddhis are obtained by attaching your mana to Me. *Manmanaah praaptim praapnoti* – the siddhi called prapti is obtained by this method: the Sattvik Aham-Tattva is the cause of the Devtas, mana and indriyas. The Aham is of three kinds – Sattvik, Rajas and Tamas.

The Sattvik ahankara is the karana of the Devtas, mana and the five indriyas. With the upadhi of the Sattvik ahankara the Paramatma is the root cause of all the indriyas, of every mana, and of the Devtas that exist in this world. Just as you do the puja of the Shaligram Shila with the faith that this is Vishnu, if you do puja of the Sattvik ahankara-Tattva with the faith that it is Bhagwan’s murti – or, experience your drashta Atma to be

the ‘I’ of the Sattvik-ahankara-Tattva – either of these methods will give the siddhi called prapti.

What will happen then?

You will get the experience the internal and external indriyas that Brahma gets, that Rudra, Chandra, the rulers, animals and birds, and all other beings can get. You will be able to experience everything they experience.

‘Prapti’ means, if a person so desires, he can – today itself – get any experience any being can get in the past, presence or future. For this he should do the chintan of the Sattvik ahankara with the feeling that this is the Paramatma’s murti. The Sattvik ahankara is the cause of all the mana, indriyas and Devtas. By identifying with it in the form of the Paramatma he will obtain the experience from both sides. There is nothing in the world that he cannot get – he can get anything he wants. He will get the same food to eat that Indra gets in Swarga. He will be able to see everything that is seen by Brahma. He will be able to think and understand everything that Rudra can. Now, does that mean he has obtained the Paramatma?

No; he has certainly not obtained the Paramatma. Obtaining the vishays of the sansara happens because he identifies with the ahankara-Tattva. The Paramatma is very far from this! The person will have to go much farther, letting go of all this.

Mahatyaatmani yah sootre` dhaaraye`nmayi maanasam,

praakaamyam paarame`shthyam me` vindate`avyakttajanmanah.

Vishnau trayadheeshvare` chittam dhaaraye`tkaalavigrahe`,

sa eeshitvamavaapnoti kshe`trakshe`tragnachodanaam.

(11. 15. 15)

The Mahat-Tattva is of three kinds – one dominated by Gnan-shakti, one dominated by kriya-shakti, and one dominated by dravya-shakti.

The Mahat-Tattva dominated by Tamo guna is dravya-shakti pradhan – meaning, it is predominantly gross substance. The Mahat-Tattva dominated by Rajo guna is kriya-shakti pradhan – meaning, it is predominantly action, and the Mahat-Tattva dominated by Sattva-guna is Gnan-shakti pradhan, meaning, it is predominantly Gnan.

Bhagwan now speaks a Sutra to explain that the kriya-shakti pradhan Mahat-Tattva should be considered to be Bhagwan's murti.

Look, there are different methods for doing the upasana of Bhagwan's murti. Someone makes a murti of gold, and does its puja. Somebody does the puja of a parthiv linga – a clay Shiva linga – and another does the puja of a Narmadeshwara linga or a Shaligram Shila. People also make silver and copper murtis. Just as there is a difference in the murtis, you can make a murti in your mana that the kriya-pradhan Mahat-Tattva is Bhagwan's murti. So many actions are done in the world – they are done with the buddhi. So, the *samashti buddhi* – the collective intelligence of the world that is at the root of all buddhis, prompts all the kriyas in the world. And, the support of those kriyas is called the *sootraatmaa.*

When a person attaches himself to that sutratma with the faith that it is the Parameshwara, he gets the *praakaamyam paarame`shthayam me` vindate`avyakttajanmanah'* – the bhoga Brahmaji gets in Brahmaloka. That means he gets all the sensual pleasures that can be obtained in the whole world. This is called the prakamya siddhi.

The word '*prakaashya*' is used in some places, instead of 'prakamya'. This is not a mistake made by some ignorant people; it is made by some learned Pundits. The prakamya siddhi is the ability to get the darshan of – meaning, to obtain – all the bhoga that is possible in this world. When some Pundit read the word 'darshan' he felt that the word 'prakamya' was not suitable, so he wrote 'prakshya' siddhi. In all the other books of the Shastras however, this siddhi is called the prakamya siddhi. They give the same meaning that is given here.

Bhagwan talks about the *eeshitva* siddhi next.

Vishnau trayadheeshvare` chittam dhaaraye`tkaalavigrahe`.

He, whose *vighrara* – meaning, shareer – is kaala, is Vishnu, the Swami of the three gunas.

When a person attaches his chitta to that Vishnu – meaning, when he imagines kaala itself to be His murti and does the Paramatma's puja in it, he identifies with it.

What happens then is, *'kshe`trakshe`tragnachodanam'* – all the jeevas that exist and all their shareers become controlled by him. He can make them do whatever he wants – this is the siddhi he gets. The sadhak does not get the siddhi to create; only the siddhi to control. The Ishwara is the only one who has the siddhi to create. No other can get this siddhi. If a jeeva does get the siddhi to create, it will be a small portion of Bhagwan's siddhi. It will be very limited. He can make a fort, a district, or even a man; but only the Ishwara has the ability to make the world.

Naaraayane` tureeyaakhye` bhagavachchhabdashabdite`,

mano mayyaadadhadyogee maddharmaa vishitaamiyaat.

(11. 15. 16)

Bhagwan Shri Krishna said, 'My name is Narayana. I am the Turiya murti, Vasudev. It is I who am known by the word "Bhagwan". If a person makes this murti of Mine the support, and holds his mana in it, the Dharma that is in Me will come into Him. He will obtain the ability to control the entire creation, the whole world. He will be able to rule over all the indriyas, mana and Devtas.'

Nirgune` brahmani mayi dhaarayanvishadam manah,

paramaanandamaapnoti yatra kaamoavaseeyate`.

(11. 15. 17)

Bhagwan said, 'hold your nirmal mana in the nirguna Brahman. Believe the nirguna Brahman to be My murti, and attach your mana to it. You will obtain Paramananda.'

What will happen then?

'Yatrakaamoavaseeyate`* - all kamanas will end. You will get the siddhi of being free from all desire.' *Avaseeyate` means *samaapyate`* - all desire, for anything and everything, will die in you.

The Gnan of the nirguna Brahman is different, and dhyana is different. The siddhi of becoming nishkama comes by doing dhyana. When you get Gnan you get the siddhi of removing agnan.

Shve`tadveepapatau chittam shuddhe` dharmamaye` mayi,

dhaarayanchhe`tataam yaati shadoormirahito narah.

(11. 15. 18)

The Shvetadveep is one of the eighteen minor divisions of the known continent. Aniruddha, the Swami of the Shvetadveep, is fair-skinned and four-armed. He is filled with shuddha Dharma. If a person does his upasana with the thought that he is the sakshat Parameshwara, he also becomes *shve`ta* – meaning, fair-skinned. That means, he will become nirmal – pure and unsullied. And, *'shadoormirahitah'* – free of kama, krodha, lobha, and moha. That means, the upasana of Aniruddha is for the purification of the jeevatma, for obtaining the siddhi of being shuddha. This is called the *gunahe`tuka* siddhi. This siddhi is a guna. It is a desirable attribute.

Mayyaakaashaatmani praane` manasaa ghoshamudvahan,

tatropalabdhaa bhootaanaam hanso vaachah shrinotyasau.

(11. 15. 19)

Merge the mana, vayu, and akash. Make the prana motionless. Make the mana focused and do chintan of the akash. Akash means, the Paramatma with the upadhi of space – the nirakara Ishwara. If you start to do this chintan you will be able to hear all the shabdas – all the sounds – that happen in the akash. That means, all the books that have been created up to now, all the words that have been uttered, all sounds will be available to you. You can hear anything you want.

It is generally seen that some siddha Mahapurusha have the ability to hear things that are spoken far away, the way a radio catches sound waves from far-off places. The question arose whether it is possible to hear sounds from other periods of time.

You know that when a recording is made, the sound can be heard years later. You can listen to things that were said years ago. So, if things

spoken in ancient times were recorded it would be possible for us to hear them today.

So, now it is explained that the akash is the support of the shabda, and everything ever spoken is indeed recorded, but we don't have the machine to listen to it. Even if we have the machine, we don't know how to catch the wave length. So, you should place the needle of your mana on the meter, so that your chitta takes you to the Gnan by which you can activate the internal machine, and listen to things of the distant past and distant places. You can even do the shravan if the vani of Brahma and others in your dhyana!

Chakshustvashtari sanyojya tvashtaaramapi chakshushi,

maam tatra manasaa dhyaayanvishvam pashyatisookshmadrik.

(11. 15. 20)

Bhagwan explains how *doora-darshana* – meaning, the ability to see things that are far away – is achieved. This is a murti of Surya Bhagwan. 'Tvashta' means the Surya. He is also called 'Vishwakarma'. It is said that a portion of the Surya broke off and fell, and became the earth. When dhyana is done by merging the eyes into the Surya and the Surya into the eyes, and dhyana of the Paramatma is done with them merged into one, the person's *drishti* (vision) becomes sookshma. The person is able to see the whole world. The Yoga Darshan states that all fourteen bhuvanas can be seen by doing *sanyama* – meaning, single pointed concentration – on the Surya.

Mano mayi susanyojya de`ham tadanu vaayunaa,

maddhaaranaanubhaave`na tatraatmaa yatra vai manah.

(11. 15. 21)

'It is said that when a person merges his prana-vayu, shareer, and mana, and does the dhyana of the Paramatma – then, by the influence of My dharana, he attains a state where shareer goes where the mana goes.'

The shareer is dravya – it is solid matter; and the gati is in the prana, and the sankalpa is in the mana. When the sankalpa, gati and shareer become one the shareer goes wherever the mana goes. That is why it is said that Yogis can fly and go wherever they wish.

Gopinath Kaviraj's Gurudev was Shri Vishuddhanandaji. He had many siddhis. He spoke about them and also showed them. Hanuman Prasadji Poddar went to him once. 'Please show me a siddhi,' he requested.

'What do you want to see?'

Hanuman Prasadji said he wanted a darshan of Shri Krishna.

'All right. Sit,' Vishuddhanandaji said. Then he lifted his eyelid with his hand and said, 'look into my eye.' Hanuman Prasadji saw a murti the size of an ant. It was dark-skinned, wearing a tiny peetambar, and holding a tiny flute – that little figure went from here to there in the eye of Vishuddhanandaji.

What I mean to say is that when the shareer, prana and mana are merged mentally, and then the person does the chintan of the Paramatma, the identification with the prana gives him the ability to fly. The person's sankalpa becomes the driver of the one who flies. The deha mingles into the prana, and reaches his destination immediately.

Yadaa mana upaadaaya yadyadrooopam bubhooshati,

tattadbhave`nmano roopam madyogabalamaashrayah.

(11. 15. 22)

'All the objects in the world are created from the upadan – meaning, the matter, of the pancha bhoota. Make the mana the upadan, and take the ashray of My power of Yoga. Then you will get whichever roop you create in your mana and with which you identify.'

The meaning of this is that the roop is made by the mana. I was at Ooty once, when two Sadhus came to me. They looked just like women. Their faces and forms were predominantly feminine. I asked them, 'how is it that you are like this? Have you been like this since your birth?'

They said, 'No; we didn't look like women earlier. We became like this because we have been doing dhyana with a sakhi roop.'

Dhyana with a sakhi roop means doing Bhagwan's dhyana with the feeling of being Bhagwan's lady friend. There was a Brahmachari who stayed with me. His way of walking and talking and the signs he made with his eyes were totally ladylike. He enjoyed cooking and housework. One day I told him jokingly, 'my brother, it seems you were my mother-in-law in some previous birth!'

So, where does this come from? The external appearance is transformed according to the dhyana done by making the mana the upadan. The beauty of the mana comes into the shareer. You should make yourself beautiful with the help of your mana, and go to Bhagwan. This is the root of beauty.

Parakaayam vishan siddha aatmaanam tatra bhaavaye`t,

pindam hitvaa vishe`t praano vaayubhootah shadanghrivat.

(11. 15. 23)

If a sadhak wants to enter another person's shareer he should do the chintan of himself in that shareer, stopping all thoughts of his own shareer. He will gradually get the ability to enter any shareer he does dhyana of. Just as a *bhramara* – black bee – goes from one flower to another, a Yogi can go from one shareer to another effortlessly.

Paarshnyaapidya gudam praanam hridurahkanthamoordhasu,

aaropya brahmarandhre`na brahma neetvotsrije`ttanum.

(11. 15. 24)

Now Bhagwan describes how a Yogi gets the ability for *svachchhanda mrityu* – meaning, choosing the time of his death.

The Yogi has to place the heel of his foot at his anus, applying a little pressure. He should sit in a posture called the Siddhasana. Then he should take his prana slowly to his hriday, then to the chest and throat, up to the head. He should merge his prana into the Brahman through the path of the *brahmarandhra* – the subtle opening at the top of the skull. Then, he should let go of the prana. By practicing this process he attains the ability to halt his prana when he wants, and take it where he wants.

Vihaarishyansuraakreede` matstham sattvam vibhaavaye`t,

vimaane`nopatishthanti sattvavritteeh surastriyah.

(11. 15. 25)

If a Yogi has a desire to enjoy himself in the loka and gardens of the Devtas, he should do chintan of the Sattvaguna that is always present in Bhagwan. That means, the Sattvaguna that is Bhagwan's murti. Then the

Apsaras – who are the vrittis of Sattvaguna – present themselves before him. with a viman. They tell him that they have come to do his seva.

Yathaa sankalpaye`d budddhyaa yadaa vaa matparah pumaan,

mayi satye` mano yunjanstathaa tatsamupaashnute`.

(11. 15. 26)

Wherever and in whichever way a Yogi does a sankalpa, takes Bhagwan's ashray and does Bhagwan's chintan, attaching his mana to Bhagwan's Satya-roop – he becomes Satya-sankalpa. He obtains all the siddhis.

Yo vai madbhaavamaapanna eeshiturvashituh pumaan,

kutashchinna vihanye`ta tasya chaagnaa yathaa mama.

(11, 15, 27)

Bhagwan said, 'I am the Ishwara of all. All are controlled by Me, so a person who becomes one with Me with love, get the power that if he gives a command to anyone, it can never be flouted. He is obeyed by everybody.'

Madbhaktyaa shuddhasattvasya yogino dhaaranaavidah,

tasya traikaalikee buddhirjanmamrityoopabrinhitaa.

(11. 15. 28)

How are the siddhis of being sarvagna – meaning, all-knowing, and others obtained?

Bhagwan said, 'they are obtained by doing My bhakti. A Yogi whose antahkarana has become shuddha, and he understands the quintessence

of dharana – his buddhi begins to know the past, present and future. It begins to know janma and maran.'

Agnyaadibhirna hanye`ta mune`ryogamayam vapuh,

madyogashaantachittasya yaadasaamudakam yathaa.

(11. 15. 29)

When a person's shareer becomes *yogamaya* – meaning, pervaded with the subtle power of Yoga – he does not get burnt by fire or melt with water.

How is it possible that a shareer remains in water without melting?

'Yaadasaamudakam yathaa' – don't fish stay in water? Don't frogs and other creatures stay without melting in water? They have shareers, but their shareer is made in a way that it is suitable for staying in water. All shareers are made of the same pancha bhoota, but some are suited to land and some to water. The practice of Yoga causes changes in the shareer so that it does not melt in water or burn in fire.

I remember an incident of my childhood. There was a man of the Gonda tribe of Madhya Pradesh who lived in our village. He would heat an iron chain in fire until it was red hot, and then break it with his bare hands. However, his hands did not get burnt. In this, there is some *jaddo-tonaa* – magic arts – and some medicine. The Gonda told me that if the fat of a freshly killed frog is rubbed into the hands, it prevents the skin from burning even if the person holds a live coal. People have many such tricks by which they show magic tricks to people.

The miracles that are exhibited are due to medicines to some extent, and some are due to mantras. Tapasya gives shakti, Samadhi gives some

powers, focusing the mind gives some powers and mantras also give some powers. But – do these powers give the Ishwara? A person who gets caught up in them won't be able to do chintan of the Ishwara. Thoughts about other things will keep coming to him.

There was a gentleman who did Yagabhyasa for twelve years. He got the siddhi of being able to walk on water if he wore *khadau* – meaning, wooden slippers. He would not sink if he wore khadau and crossed the river. When he returned after his tapasya, his father asked him, 'what siddhi have you acquired, my son?' He told his father about his siddhi. 'I give two paise to the boatman and go across the river,' said his father. 'You have spent twelve years to do what anyone can do for two paise! What is your siddhi worth? Has your avidya been destroyed? Have you obtained the Paramatma? If you did not achieve any of these, your siddhi is worth nothing.

Madvibhooteerabhidhyaayan shreevatsaastravibhooshitaah,

dhvajaatapatravyajanaih sa bhave`daparaajitah.

(11. 15. 30)

This is Bhagwan's leela, Maharaj that His vibhutis are so attractive that if a person obtains the Paramatma in spite of them, it is the greatest good fortune. Just see this – how much is your faith increased by this? A person who does dhyana of Bhagwan's roop, of the Shrivatsa, of His weapons, His *dhvajaa* (flag), *chhatra* (ceremonial umbrella) etc, and His vibhutis is never defeated.

Upaasakasya maame`vam yogadhaaranayaa mune`h,

siddhayah poorvakathitaa upatishthanatyashe`shatah.

(11. 15. 31)

A person who does the Ishwara's upasana by this method, and attaches his mana to Bhagwan by the method of Yoga dharana – these siddhis have already been described – can attain all the siddhis if he so desires. To tell the truth, a bhakta of Bhagwan can attain any siddhi he wants.

Jite`ndriyasya daantasya jitashvaasaatmano mune`h,

maddhaaranaam dhaarayatah kaa saa siddhih sudurlbhaa.

(11. 15. 32)

Concluding, Bhagwan said, 'a person who has gained control over his indriyas, prana and shareer, and does My dharana in any object – there is no siddhi he cannot get. All siddhis stay with him.'

The siddha-vastu is the only thing that can endure before the Vedanta praman – meaning, that which is established by Vedanta; and the Sat Paramatma is the only siddha-vastu. Siddhis are like dreams that come and go. I also get the bhram at times, of having acquired such and such a siddhi. It came, stayed for a day or two, and went away.

That means siddhis are not enduring. The one and only Paramatma is the only thing that endures. I have also been associated with siddhas and seen for myself. There are siddhas who used to have siddhis. They state openly, in public gatherings, that they once had such and such a siddhi, but have it no longer. So, just as wealth comes and goes, youth comes and goes, this, too, is a passing phase in sadhana. It is a young age, an intoxication of sadhana. Mature and experienced people pay no attention to siddhis; they consider them to be worthless.

You may have heard this story. A siddha was doing dhyana under a tree. A bird dropped some dropping on his head. He looked up in anger and the bird fell, burnt to ashes. One day the Mahatma went to the village for bhiksha. He stopped at one house, calling our 'Narayana'. The lady of the house came out and asked him to wait as she was doing some work and would give him bhiksha when she finished it. The siddha was angered. He looked at her angrily with reddened eyes. The lady was a *pativrata* – she was totally dedicated to her husband. 'I am not a bird to be burnt to ashes by an angry look from you,' she said.

'How did you know about that?' asked the Mahatma.

'You did Yogabhyasa and got siddhi,' said the lady. 'I got siddhi by following the Dharma of a pativrata.' She lifted him up into the air by the power of her siddhi and left him there while she finished her work. The Mahatma's siddhi became insignificant in comparison to her siddhi. This story is given in the Dharmottara Purana.

Antaraayaan vadantye`taa yunjato yogamuttamam,

mayaa sampadyamaanasya kaalakshapanahe`tavah.

(11. 15. 33)

People who want to practice Bhakti Yoga, Gnan Yoga and other superior Yogas want to obtain the Paramatma by doing nishkama Karma Yoga. For them these siddhis are called *'antaraaya'.* Antaraya means a *vighna*, an obstacle. A curtain comes down between the sadhak and the Ishwara. *'Kaalakshapana-he`tavah'* – these siddhis are a waste of time for those who want to meet the Ishwara, because they are obstacles on the path to the Ishwara. It is clear that getting these siddhis is not the same as knowing the Ishwara as the Ishwara. To know the Atma as being one with

the Paramatma in a vastu that is the anatma and jada, is quite different from the Paramatma imagining that the Paramatma – or Atma – in it, gives siddhis.

So, it is clear that these siddhis encourage the anatma as housing the Atma, and the things a person gets from these siddhis is the bhoga of the indriyas. And, the method that it is obtained by is the chintan of the anatma.

Janmaushadhitapomantrairyaavateeriha siddhayah,

yoge`naapnoti taah sarvaa naanyairyogagatim vraje`t.

(11. 15. 34)

Siddhis are of many kinds. Some people have siddhis from the day they were born. For example the Devtas have the siddhi of becoming invisible since their very birth. The creatures that live in water are born with the ability to live in water, and birds fly naturally. There is one kind of bird that can remain suspended in the air in one place. These are born with the siddhis they have.

Some siddhis are obtained from medicines, some by tapasya, and some by mantras. All of them can be attained by doing Bhagwan's bhakti. However, the antahkarana shuddhi given by Bhagwan's bhakti, which enables a person to obtain the Paramatma, is not possible by any of these siddhis.

Sarvaasaamapi siddheenaam he`tuh patiraham prabhuh,

aham yogasya saankhyasya dharmasya brahmavaadinaam.

(11. 15. 35)

Bhagwan describes Himself now. The siddhis have been described, but where do they come from?

'Sarvaasaamapi siddhinaam he`tuh patih aham prabhuh – I am the karana of all the siddhis.'

Here, karana means father. 'It is I who has created the siddhis. If you wish to get some siddhi, why don't you tell Me?'

A man is a millionaire, but his son goes to somebody to beg for five rupees, to take a loan, or to do some labor to earn money. The man asks his son, 'My son, why are you working under others for the sake of earning five rupees? Why do you seek a loan from somebody? Why do you beg for money? Just take it from me. As it is, so many people get their income from me. I am the owner of money.'

Bhagwan tells His bhaktas, 'My son, don't go to others for siddhis. I am the karana of all siddhis. I am the one who sustains them, and I am the Prabhu; I can give or not give – not only siddhis, but also the sadhan for the siddhis – Yoga, Gnan and Dharma. Moreover, I am the one who nurtures them.'

People also ask: Gnan is *apaurushe`ya*, meaning, it is not created by any human being; then, can it be obtained in a flash by Bhagwan giving it? If Gnan could be obtained for the giving, let it be given to even camels and oxen, etc. Let all beings become Mukta!

It is not like that, you know! When Gnan is given to an adhikari purusha he becomes Mukta. Don't think that someone can arrange for loudspeakers to be put up, and say 'Tattvamasi' on the mike, and all the villagers will become Brahmagnanis! Everybody will experience Mukti.

Only a person who has the capacity to understand the swarup of the Paramatma can get Brahmagnan.

Dharma is needed for getting antahkarana shuddhi, so you should do Dharmanushthana. Do things that please the Supreme Lord and Master, the Father of all, the Param Prabhu Paramatma. If the Ishwara is pleased He will give you Dharma. Doing Dharma will give you antahkarana shuddhi. Then you will get Gnan, and when you get Gnan you will get Mukti.

So, Bhagwan explained, 'I am the Master of Dharma. I make the manushya a Dharmatma, and purify his antahkarana. It is I who gives him Tattvagnan and removes the agnan in him. It is I who cuts away his bandhan and makes him Mukta. The Pundits who know the Vedas – the Brahmavadis – did the rituals of Dharma, obtained Brahmagnan, and became Mukta.'

Then where are You?

'I am the Dharma in the Brahmavadis. I am the Gnan in them. I am the union of the Atma-Paramatma.'

Ahamaatmaantaro baahyoanaavritah sarvade`hinaam,

yathaa bhootaani bhoote`shu bahirantah svayam tathaa.

(11. 15. 36)

Bhagwan concludes by quoting a Shruti of the Upanishad.

'Aham aatmaa – I am the Atma of all beings.'

Atma means this 'I', 'I', 'I' that people say in reference to themselves. The Atma is one in all shareers, but they call it their 'I" separately.

Aham ahamiti saakshaad brahmaroope`na bhaati.

It is the one Parabrahm Paramatma who sits in the hriday of all beings and says, 'I', 'I'. 'I', with each tongue of the antahkarana. He is one, *'antarah'* – inside – because He is *sarva-antara*, one in all shareers.

If He is antar, who is *baahya* (outside)?

'Baahya' it is He who is outside as well.

'Sa baahyaabhyantaro hyajah'. (Mundaka Upanishad 2. 1. 2)

In a dream you see one man doing dhyana and another man watching him. Both the men are in the mana. Similarly, we see in this srishti, not only is the Atma the swarup of the Paramatma, all the shareers of all the jeevas are also the Paramatma's swarup.

'Anaavritah sarvade`hinaam' – He is present in all beings that have a shareer, without there being any covering – no avidya, nothing! Only He!

Bhagwan gives an example – *'yathaa bhootaani bhoote`shu bahirantah svayam tathaa* – there is a tree.'

How is it made?

It is made of the pancha bhoota. The exterior of the tree – its bark – is made of the pancha bhoota and the sap within is also made of the pancha bhoota. The flavor in the fruit and the color in the leaves are also made of the pancha bhoota. The pancha bhoota pervade the tree within and without.

There is a ghada. The wall of this pot is one inch thick. What is the clay on the outside and what is the clay in the inside wall? It is all clay. In the same way, the exterior and interior of all beings and all objects in this

world are the pancha bhoota; and He, Himself is the pancha bhoota! From Brahma to a mosquito, from Prakriti to a tiny blade of grass, everything that exists is the Paramatma. Nothing exists, except Him. Therefore, things like siddhis are meaningless.

A manushya should experience the Paramatma with his shuddha antahkarana. He should develop vivek in order to get the experience. A shuddha antahkarana is needed to get vivek. If the antahkarana is ashuddha he will think about worldly matters, not about the Ishwara.

How can a person tell whether his antahkarana is shuddha or ashuddha?

This is not someone else can tell you; you have to see for yourself. Observe what your antahkarana thinks of most of the time. If it thinks about the Ishwara your antahkarana is shuddha. If it thinks about the world – friends and enemies, objects and bhoga etc – your antahkarana is ashuddha. No one else can tell you about this. You have to test yourself and see where your antahkarana tends to go – to the Ishwara or to other things.

Thus, this fifteenth chapter of the eleventh canto is completed.

Chapter Sixteen.

- Vibhooti-Yoga (focusing on Bhagwan's glories).

Like the tenth chapter of the Bhagwat Gita, the eleventh canto of the Shrimad Bhagwat also describes the Vibhooti-Yoga. However, there is a difference. One difference is that many more vibhootis are described here, than in the tenth chapter of the Gita.

The second difference is that the vibhootis do not deny Bhagwan's shuddha swarup clearly, as is done here. Here, the Paramatma's vibhootis are negated, and used to show the swarup of the Paramatma. In the Gita, however, the swarup of the Paramatma is explained only through the *vidhaana*, meaning, the rule; the accepted method. Therefore, this episode is special.

Uddhavaji asked Bhagwan some questions. 'Uddhava' means a person who has made the *utkarsha* – excellent use of his jeevan by dedicating it to Bhagwan. 'Ut' means *utkrishta* – excellent, and 'hava' means havan. A havan is the vessel in which the Brahmins pour oblations into the sacred fire. Just as ghee is poured into the sacred fire, a person who has done the havan of his jeevan in Bhagwan – and that, too, an utkrishta havan. Utkrishta havan means that the havan is done without agni, mantras etc, using only bhava and dhyana, and then obtained the knowledge, 'this jeevan of mine is not separate from the Paramatma's jeevan that is the form of the Sat-Chit-Anand. Such a person is called 'Uddhava'. *'Utkrishta juhoti iti uddhava'* – a person who has done the samarpan of his Atma to Bhagwan.

Me`raa-me`raa kuchha naheen, jo kuchha hai so tore,

mein-mein kuchha naheen jo kuchha hai so too.

(Nothing is mine, whatever is, is Yours. I am nothing, whatever is, is You.)

Uddhavaji also said:

Uddhava uvaacha

Tvam brahma paramam saakshaadanaadyantamapaavritam,

sarve`shaamapi bhaavaanaam traanasthityapyayodbhavah.

(11. 16. 1)

'Tvam brahma – You are the Brahman.'

My brother, even the Vedas are the Brahman! The Brahmins are also the Brahman. In general everyone is called the Brahman.

Uddhavaji said, 'no; *paramam* – You are the param Brahman!'

Param means the highest, the most superior. 'You are the supreme Brahman, the karana of everything, the sarva-prakash, sarva-adhishthana Brahman.'

There are people who know the Brahman and believe in Him, but they believe Him to be somewhere, unseen. *Parataat akshe`bhyah parokshah* – Indra is para – he is unseen, somewhere far beyond our perception. Thus, people shut their eyes and think that there is a Brahman somewhere, spread out.

Uddhavaji says, 'no – sakshat! Not hidden. You are the manifest Brahman incarnate.'

If He is incarnate He has to have a birth and death. *'Anaadyantam* – You have neither an *aadi*, meaning a beginning in time, nor an *anta,* meaning an end.'

It is not possible that a person in flesh is not born or won't die. A person who can be perceived by the indriyas is bound to be born and to die.

'Apaavritam – You are sakshat when a person's *aavarana-bhanga* happens.' Avaran-bhang means the breaking of the covering of avidya that hides the Parameshwara.

'As long as the covering of avidya remains, people cannot recognize You even if You are present as the sakshat aparoksha Atma. Your being their Atma can be felt, but not seen, so nobody recognizes You. They recognize You only when the covering of avidya is broken.'

'Apaavritam' means the avaran.

'Sarve`shaamapi bhaavaanaam traanasthityapyayaddhavah – You are not a vyakti.'

Here, vyakti does not mean an individual. It means a *vyanjana*, like spiced vegetables that are eaten with rice. Vyaktis who make tasty vyanjan with a little spice and sweetening are called *vyanjanam vyaktih'* – something, as something special. Thus, a vyanjan is that, which gives different flavors, and a vyakti is one who gives different flavors to the eyes.

Uddhavaji said, 'of all the sthavara-jangam and other vyaktis of this sansara, all the sthoola and sookshma beings that exist – whether seen or unseen – their sustenance, creation and destruction is done in You alone. That means, You are the substance, the matter, of which everything is made. Nothing exists, but You.'

Uchchaavache`shu bhoote`shu durgne`yamakritatmabhih,

upaasate` tvaam bhagavanyaathaatathye`na braahmanaah.

(11. 16. 2)

Whether it is a small bhoota or a big one, if anything is perceived as being separate from Bhagwan, it is called a bhoota. (Bhoota can mean a ghost or anything made of the pancha bhoota.) It is a principle of the Vedanta Shastra that if in your viewpoint, you see anything as separate from Bhagwan, it is a bhoota.

Just as people perceive a bhoota – a ghost – in the stump of a tree without anything being there, the things you see as separate from the Paramatma – even though everything is in the Parabrahm Paramatma, are bhootas.

What is this akash?

It is a bhoota – one of the pancha bhoota. What are the vayu, agni etc? They are all bhoota. That means they are seen without actually being there in a solid form. What are the animals, birds, and manushyas? They are bhoota. If there is anything separate from the Ishwara, it is a bhoota! The bhoota is sarvopari – beyond everything. Bhoota means something that has been created and will die. There are many kinds of bhoota – bhoota, *bhootaani* – female ghosts – and they also have sons and daughters. All this is the srishti; whether the bhoota are small or huge, Bhagwan abides in them all.'

In that case, why doesn't anyone recognize Him?

'Durgne`yamaakritaatmaabhih' – people cannot recognize Him is they have not associated with Mahatmas, learnt to control their mana and indriyas, made their antahkarana shuddha, and obtained Atmagnan. They see only bhoota, not the Paramatma. Bhagwan has assumed the frightening form of bhoota to frighten people. This is Bhagwan's kaala-roop. He wants us to stop seeing this roop and look at His actual roop. He has assumed the roop of this srishti for the purpose of this game.

Thus, those who have not got the sanga of Mahatmas and achieved Atma-shuddhi cannot recognize the Paramatma in these bhoota. Namdev recognized Him.

'Bhale` bane` ho lambaka naatha' – Namdev was passing through a jungle. He saw a huge bhoota – *yojana bhara-bhara haatha* – the bhoota's arms were a *yojana* – meaning, over a mile long. Anybody else

would have been terrified to see such a figure, but Namdev said, 'I recognize You Maharaj! I know who You are!'

Thus, a person who controls his mana, and whose antahkarana has become shuddha with Satsang, sees Bhagwan in these bhoota. A person whose antahkarana is not shuddha sees bhoota in Bhagwan. He does not see Bhagwan; he sees bhoota!

'Upaasate` - tvaam bhagavanyaathaatathye`na braahmanaah – there was a Mahatma who stayed in the area of Meerath. He wrote a book in Urdu, titled 'The experience of the Sacchidananda'. It was very interesting. It asked the question, 'what is this sansara? It is the great cremation ground of Shankarji. And in this great conscious *shmashaana* (cremation ground) of the Advaita, there are some who are laughing, some playing, some being born, and some dying. Shankarji has done such a *shava-saadhanaa* (method of corpses)!'

Uddhavaji said, 'He Bhagwan, *ve`dataatparya-vidah braahmanah* – how do the Brahmana, meaning Bramaji and others who know Your actual swarup and the true purport of the Vedas, worship Bhagwan?' He said *yathaatathye`na tvaam upaasate`* - they do the true upasana. They know it is the one Paramatma who is called Indra, Mitra, Varun, Agni etc. He is Rama, He is Krishna, Vishnu, and Shiva. Nothing exists bur Him. The Brahmagnanis who know the real purport of the Vedas do Your upasana in all these forms.'

Ye`shu ye`shu cha bhaave`shu bhaktyaa tvaam paramarshayah,

upaaseenaah prapadyante` sansiddhim tadvadasva me`.

(11. 16. 3)

There are many kinds of Rishis – there are Brahmarshis, Rajarshis, Devarshis, and Paramarshis. (A Brahmarshi is a Brahmin who is a Seer. A Rajarshi is a Kshatriya Raja who is a Seer, a Devarshi is a Devta who is a Seer and a Paramarshi is a Seer who is supreme among Rishis.)

Vishwamitra had done tapasya to get the status of a Brahmarshi. After he had done tapasya for several thousand years he was dismayed to be called Rajarshi by Brahma. In ancient times the word 'Rishi' was understood as being a person who was a mantra-drashta – a Rishi who had the power to see the mantras that revealed the eternal Gnan. The word Rishi would have been valid for Vishwamitra in any case, since he was the drashta of the Gayatri Mantra. *Drashtaa* means a person who sees something that exists, but is not known to people. A person who does dhyana or Samadhi, and his antahkarana attains the ability to see it, is called a Rishi. Thus, all the drashtas of the Veda-mantras are called a Rishi. The Sanakadis are Paramarshis, Narad is Devarshi, Vasishtha is a Brahmarshi, and Janak and others are called Rajarshis.

So, Uddhavaji said, 'please tell me about the bhava with which the Paramarshis do Bhagwan's aradhana, which are the objects in which they do upasana, to obtain Him?'

What is the purpose of aradhana?

There is a *te`jas tattva* – the element of effulgence. It is present everywhere, in wood, in your shareer, in a building, in the earth, water, etc. However, its most superior form is the Surya. It is more brilliant and evident in the sun than in any other form. Therefore, if you want to do the Ishwara's upasana with the upadhi of teja, you should do it either in the Surya or in the flames of agni. It is this that is called Bhagwan's vibhooti – His grandeur.

The subtle form of smell is called the *gandha tanmaatra*. It is present in everything. Even a lump of clay has fragrance. The fragrance that manifests in a rose, however, does so through the particular upadhi of the form of a rose.

There is water in everything, but Gangaji is special. Everything has *sheetalataa* – coolness – but the coolness of the Chandrama has a special quality. These are called the vibhootis.

Thus, the Paramatma is everywhere, but the bhava and substance that purify the buddhi – because they are nirmal – show Him in the form of Gnan. The mana becomes shuddha, and manifests in the form of prema. The lifestyle becomes shuddha and manifests in the form of Dharma. Dravya becomes shuddha and manifests in the form of mercury. These are the places that Mahatmas respect and use for the purpose of upasana. They respect a person whose jeevan has become nirmal, whose mana and buddhi are no longer sullied by worldly matters. This is how Mahatmas do the upasana of Bhagwan's vibhootis.

'Upaaseenaah prapadyante` sansiddhim tadvadasva me`' – *upaasanaa* means to sit close to that, which seems shuddha; and *sansiddhi* means to obtain. That means, a Mahatma goes to the bank of the Gangaji, and gets Gangaji's darshan. His mana becomes shanta. He goes into a Samadhi. So, some special vibhooti of Bhagwan is present in the Gangaji. Thus, *upaasanaa* – '*upa'* means close to, and *aaseena* means, to sit. Upasana means to sit close to a person or place that gives pavitrata and shanti to your chitta. A manifestation of the Ishwara's glory is felt. That is called a vibhooti.

Goodhashcharati bhootaatmaa bhootaanaam bhootabhaavana,

na tvaam pashyanti bhootaani pashyantam mohitaani te`.

(11. 16. 4)

Uddhavaji said, 'Prabho! *Goodhashcharati bhootaatmaa* – You go everywhere without revealing Yourself. You hide under the *odhani* (a garment worn by women to cover their head).'

In earlier times it was the custom that people did not display themselves. This is the age of advertising. People want to be well-known. The Ishwara, however, is an old-timer! How does He stay in this sansara? *'Goodhashcharati'* – He hides Himself, He covers Himself.

What does He cover Himself with?

He covers Himself with naam and roop. He uses name and form as an odhni. He is *anaama* and *aroopa,* but He puts on the odhni of naam and roop.

Where does He stay?

'Bhootaatmaa' – He sits in the hriday of all the bhoota, meaning, in all substances, all beings, all objects and individuals as their antaryami, and He prompts them. He is also their *pre`raka* – the source of their inspiration. And, He gives them birth.

'Na tvaam pashyanti bhootaani pashyantam mohitaani te` – when He is in all, why don't people see Him?

The reason people don't see Him is, *'bhootaani tvaam na pashyati'* – Bhagwan is everywhere and He sees everything. *'Pashyantam'* – Bhagwan is everywhere and He gives everybody a drop of anand. There is no manushya who does not get at least a little pleasure in twenty four hours. Bhagwan gives not only some enjoyment, but also some Gnan and a little *sad-bhaava*, meaning, goodwill. Moreover, He gives *sachcharitra* – meaning, good tendencies. It is not that a person is filled with only ill-will all day long, or only agnan, or only dukha.

Bhagwan stays everywhere and sees all beings. He keeps giving something to each being. He gives *sattaa-sfoorti* (existence-energy) to all. However, *tanmaayayaa te` tava maayayaa mohitaani bhootaani pashyantam tvaam na pashyanti* – He sees each and every being but people don't see Him because they are deluded by His Maya. They know the separate names and forms, but they don't understand the Paramatma who abides in them, and He keeps watching them all.

There was a bhaktaraj who used to say, 'Look; the Paramatma is looking at everybody. He wants everybody. He has prema for everybody. Bhagwan does not wear a shirt or a coat; He keeps His chest bare and stands with arms outstretched to embrace His bhaktas. "Come, come,

My dear jeeva! Come and embrace Me." Bhagwan has been waiting since time immemorial for the jeevas who wander helplessly in the sansara, waiting for them to go towards Him and embrace Him.'

Bhagwan is waiting for you. He places His hope on you that this jeeva will turn towards Him at last. The manushya, however, does not realize, 'Bhagwan is my real premi, waiting for me with open arms.' The jeeva is not aware of this.

Why?

It is because he looks in the other direction – He looks at Maya. He looks at the naam and roop which are play of magic.

Yaah kaashcha bhoomau divi vai rasaayaam vibhootayo dikshu mahaavibhoote`,

taa mahyamaakhyaahyanubhaavitaaste` namaami te` teerthapadaanghripadmam.

(11. 16. 5)

'He` mahaavibhoote'. Mahavibhute means, some people have some grandeur, but Bhagwan's vibootis are everywhere. That is why Bhagwan is called *'mahaavibhooti'.*

Uddhavaji said, 'He Mahavibhoote, please describe all Your vibhootis that are spread over the Prithivi, Swarga, Rasatala, which is the lowest of the Nether world, and the four directions, all of which have Your shakti, Your anubhav.'

'Namaami te` teertha padaanghripadmam' – wherever Bhagwan's revered feet fall it becomes a tirtha. 'He Teerthapada! I bow at Your lotus feet.'

Shreebhagavaanuvaacha

E`vame`tadaham prishtah prashnam prashnavidaam vara,

yuyutsunaa vinashane` sapatrairarjune`na vai.

(11. 16. 6)

Bhagwan told Uddhavaji, 'Uddhava, among those who know how to ask questions in the right way, you are the most superior.'

Not everybody knows the method of asking questions. Don't think that asking question is a simple matter. If the person does not ask about the point that perplexes him he will put the question in a way that the other person has no inclination to give an answer. It is different with Pundits and people who practice theological discussions. They will give a two-hour answer to any question! However, when a question is valid, appropriate and asked with clarity, the question itself contains its own clarification. The answer comes immediately. The answer is inherent in every question.

'O excellent Uddhava, you know the essential nature of a question. Your question is like the question asked by Arjuna on the battlefield of Kurukshetra.' *'Yuyutsu'* means, ready for battle.

See how the hridays of the bhaktas match! The question that arose in Arjuna's hriday also arose in Uddhava's hriday. 'The hridays of My bhaktas are in accord, and therefore, Uddhava, you deserve all praise for asking this question.'

This is a good way to praise Uddhavaji. Arjuna's hriday was the same as Uddhavaji's, and Uddhavaji's hriday was just like Arjuna's. Uddhavaji felt very happy to think that Bhagwan placed him in the same category as Arjuna, who He considered a close friend.

Gnaatvaa gnaativadham garhyamadharmam rajyahe`tukam,

tato nivritto hantaaham hatoayamiti laukikah.

(11. 16. 7)

Arjuna had decided that it would be base to kill his relatives and associates; that it would be against Dharma. And then, to do so for the sake of the Kingdom would be utterly contemptible! So he told Shri Krishna that he would not fight.

Why?

It was because the *praakrita buddhi* overcame him at that moment. Laukik means prakriti, that which is natural in this world.

What is that?

It is to think, 'he is the one who will be killed; I will be the killer.' That means, Arjuna got trapped in the deha-Atma buddhi. At that moment he forgot that he is not the deha; he is the Atma. So he turned away from battle, meaning, he turned away from his Dharma.

'Tato nivritto hantaaham hatoayamiti laukikah' – this is the laukika buddhi that pertains to the sansara.

Sa tadaa purushaavyaaghno yuktyaa me` pratibodhitah,

abhyabhaashata maame`vam yathaa tvam ranamoordhani.

(11. 16. 8)

People who want to destroy Dharma give such arguments that a person gets confused about what is the right thing for him to do. In one Ramayana I had read a story that when Ravana realized that he could not win by fair means, he used *go-baana* – arrows that turned into cows.

Shri Ramachandra and Laxman stood helplessly – how could they shoot arrows at cows? Vibhishan realized that this would lead to disaster. He went to Shri Rama and asked, 'Maharaj, is there no Maya-shakti that You can use against this?'

'Yes, there is.'

‘Don’t You have the *vyaaghra-baana*?’

‘Yes, I do.’ Bhagwan Shri Rama shot arrows that turned into tigers. As soon as the tigers appeared, the cows lost their forms and became arrows. Shri Rama’s arrows cut all the arrows Ravana shot.

So, the vrittis of adharma came and stopped Arjuna from fighting. Bhagwan explained the matter to Arjuna by giving him Gnan. ‘Uddhava, you have asked exactly what Arjuna had asked. I had given him the answer.’

Bhagwan explained the answer He had given.

Ahamaatmoddhavaameeshaam bhootaanaam suhrideeshvarah,

aham sarvaani bhootaani te`shaam sthityudbhavaapyayah.

Aham gatirgatimataam kaalah kalayataamaham,

gunaanaam chaapyaham saamyam guninyautpattiko gunah.

(11. 16. 9-10)

The Gita also says, *‘ahamaatmaa gudaake`sha sarvabhootaashayasthitah* – I am the Atma, present in the hriday of all beings.’ Here, Bhagwan speaks of two other relationships apart from being the Atma.

See the difference. ‘He Uddhava! *Ameeshaam bhootaanaam aham aatmaa, aham suhrid, aham eeshvarah.* The first point is that I am the Atma of all beings.’

Why is the Atma called a vibhooti? The Atma is everybody’s swarup.

There is a difference between a vibhooti and the swarup. Since it is primary, Bhagwan names it first. The Atma is the main, it is the highest. The fact is that the Paramatma is everybody’s Atma. This is the main point, so it is proper to speak of this first.

The second point is that the Atma is *parama pre`maaspada* – the most loved of all. A manushya loves his Atma more than anything else. Shri Krishna Bhagwan said, 'All people love Me.' It seems as though He is hungry for prema. He is thirsty for prema. He is a beggar for prema! 'Have prema for Me. Give Me prema.'

Very well, Sir, how does everybody have prema for You?

'I stay in all in the form of their Atma. Everybody thinks, "I love myself", but actually they love only Me. Therefore, I sit in the Atma of all, to enjoy the prema in every hriday.'

'Suhrid' – means well-wisher. 'I am in the form of the Guru who wants only the good of the disciple.' A Guru is full of motherly love. He is a suhrid. And, 'Ishwara' means the Swami, the antaryami who is the Master who stays in every hriday and controls all beings. Bhagwan controls the bhoota if they lose all restrain.

Three points were given – the dearest, the greatest well-wisher, and the Master who abides in the hriday – 'I abide in the hriday of all beings.' That means Bhagwan is seated in every hriday, including yours and mine, as our Atma, the most beloved of all. And, He is our well-wisher.

Who are these bhoota, these beings?

Bhagwan said, *'aham sarvaani bhootaani* – I am also all the bhoota. I am the Devta as well as the Mandir.' What this implies is, 'I am the one who does the puja and I am the one whose puja is done.'

'Te`shaam sthityudbhavaapyayah – to look at, Mandirs seem to be made of bricks and stones, and the shareers of beings are also made of the pancha bhoota. How can You be in them?'

'Oh, the creation, sustenance and destruction of the Pancha bhoota is done by Me. Since I am the upadan, I am everything.'

Now Bhagwan describes the more important vibhootis.

Aham gatirgamitaam kaalah kalayataamaham,

gunaanaam chaapyaham saamyam guninyautpattiko gunah.

(11. 16. 10)

'I abide in the form of gati in all substances that have gati.' (Gati means movement.) What is the moving of anything that moves? It is Bhagwan! What is the movement of a flower? It is Bhagwan. What is the trembling of a leaf? It is Bhagwan. It is He who is present in them as the gati.

Gati also means *sharanaagati* – to take refuge. Bhagwan said, 'all people are coming towards Me.' Even in the Gita Bhagwan has given twelve adjectives for Himself.

Gatirbhartaa prabhuh saakshee nivaasah sharanam suhrit,

prabhavah pralayah sthaanam nidhaanam beejamavyayam.

(Gita 9. 18)

So, gati means Gnan, gati means Moksha, gati means to obtain and gati means to go somewhere. Everybody is going towards Bhagwan.

'Kaalah kalayataamaham' – like a shepherd counting his sheep. You people who live in cities don't know how difficult it is to count sheep. They all look the same. A shepherd, however, knows which sheep are his. He separates his sheep from the rest and counts them. In the same way, kaala is a shepherd. Kaala's sheep are caught at the very second they are to die in, and pulled out of the sansara.

'Kalayataam' means, *vasheekurvataam* – who is to have greater control over the beings of this sansara than any other? It is kaala! Bhagwan says, 'it is I who is Kaala.'

Kaaloasmi lokakshayakritpravriddhah.'

(Gita 11. 32)

'Gunaanaam chaapyaham saamyam – I am the *samata* in the three gunas of Sattva, Raja and Tama.'

This is amazing! A Sattvaguni purusha considers people who are Rajoguna and Tamoguni to be very bad. A Rajoguni purusha considers the Sattvaguni and Tamoguni to be useless. If a Rajoguni Seth is engrossed in bhoga-vilas, he will say that Sadhus are good for nothing beggars; they are a burden on the earth. If a person does not work Rajoguni people call him lazy. They criticize both the Sattvaguni as well as the Tamoguni.

A Tamoguni purusha will say, 'these poor people work hard all day! I believe in *"daasa malookaa kaha gaye` sabke` daataa raama"* – Bhagwan's servant Maluka has said that it is Rama who gives everybody everything. I get food sitting at home doing nothing. Why should I bother to work?' So, he criticizes both the Rajoguni and the Sattvaguni. These three quarrel among themselves. The *samya* – parity – in them is that the one Paramatma is in them all, the same in all three.

Look, the *samataa* – the equality – that is present at the time of Pralay is not samata. The samata that is present at the time of Creation is Bhagwan. Bhagwan is there as the samata. Rama is present even in the indolent, in the bhogi, and the Sadhu. The samya of the buddhi is the most superior. It is the vibhooti of the Paramatma.

'Guninyautpattiko gunah' – one meaning of this is, 'I am the shabda in the akash, the roop in agni, etc. I am the guna in them since the time they were created.'

Another meaning is the gunas birds have, of being able to fly, of the fish that they can swim, are natural. Birds don't need to be taught how to fly; nor do fish need to be taught how to swim. Oh, recognize the Ishwara! He is the gunas of flying and swimming in them. He is the guna that is natural in every substance and being.

Guninaamapyaham sootram mahataam cha mahaanaham,

sookshmaanaamapyaham jeevo durjayaanaamaham manah.

(11. 16. 11)

'Guna' also means a rope used to tie. There is a rope made of the three strands of the three gunas. Just as one + one + one make three, when there is one sutra – one strand – because of which all substances have become *gunee* (having gunas), meaning, having attributes.

'I am that sutra', said Bhagwan. And, *'mahataam cha mahaanaham'* – *mahaan* means great. 'I am the Mahat-Tattva in them.'

Here, *mahat* means the buddhi. Of all the great things on the sansara, which is the greatest? Somebody says it is gold and somebody says it is silver. They keep naming the things they believe to be the greatest. Bhagwan said, 'the greatest thing is buddhi, and I am the buddhi of the samashti.'

'Sookshmaanaamapayham jeevo – among the very subtle substances I am the jeeva.' Nothing is more subtle than the jeeva. And, *'durjayaanaamaham manah'* – among all that is very difficult to conquer, I am the mana.'

Hiranyagarbho ve`daanaam mantraanaam pranavastrivrit,

aksharaanaamakaaroasmi padaanichchhandasaamahim.

(11. 16. 12)

Who is in the Vedas?

'I am the Hiranyagarbha, who was the first to teach the Vedas.'

Who are You in the mantras?

'In mantras I am the O-u-m – the Om that exists in three parts. I am the Pranav.' That means, the *omkaara* is the *se`tu* – the bridge – of the

tripadaa – the three-footed Om, of the mantras. ‘Among the mantras of the Vedas I am the Gayatri.’

‘Padaani’ means the three *paada*, three feet. *Padam cha – padam cha – padam cha padaani. Padaani* means, ‘I am the Gayatri’, said Bhagwan.

Indroaham sarvade`vaanaam vasoonaamasmi havyavaat,

aadityaanaamaham vishnoo rudraanaam neelalohitah.

(11. 16. 13)

‘I am Indra among the Devtas, and Agni among the Vasus.’ *‘Havyavaad’* means agni. ‘I am Vishnu among the sons of Aditi, and I am Neelalohita among the Rudras.’ Neelalohita Rudra is the most famous of the eleven Rudas in the Vedas.

Brahmarsheenaam bhriguraham raajarsheenaamaham manuh,

de`varsheenaam naaradoaham havirdhaanyasmi dhe`nushu.

(11. 16. 14)

‘I am Bhrigu among Brahmarshis, Narad among Devarshis, and Kamadhenu among cows.’ *‘Havirdhaanee’* means the wish-fulfilling cow, Kamadhenu.

Siddhe`shvaraanaam kapilah suparnoahampatattrinaam,

prajaapateenaam dakshoaham pitrinaamahamaryamaa.

(11. 16. 15)

I am Kapil among the Siddheshwaras, and Garuda among birds. I am Daksha among the Prajapatis, and among the Pitris I am Aryama.

Maam viddhyuddhava daityaanaam prahlaadamasure`shvaram,

somam nakshatraushadheenaam dhane`sha yaksharakshasaam.

(11. 16. 16)

Uddhava, among the Daityas I am the supreme Asura called Prahlad. Among the nakshatras and aushadhis I am their Raja, Chandrama. Among the Yakshas and others who guard wealth, I am Kuber.

Airaavatam gaje`ndraanaam yaadasaam varunam prabhum,

tapataam dyumataam sooryam manushyaanaam cha bhoopatim.

(11. 16. 17)

Of the leaders among elephants I am Airavat, who emerged from the sea along with amrita. Among the beings who live in water I am their Swami Varun, Of those who give heat and light I am the Surya. And among manushyas, I am the *bhoopati* – the Kings who protect the land.

Uchchhaihshravaasturangaanaam dhaatoonaamasmi kaanchanam,

yamah samyataam chaaham sarpaanaamasmi vaasukih.

(11. 16. 18)

I am Uchhaishrava among horses, gold among metals, and Yama among the causes of mrityu. I am Vasuki among snakes.

Naage`ndraanaamanantoaham mrige`ndrah shringidanshtrinam,

aashramaanaamaham turyo varnaanaam prathamoanagha.

(11. 16. 19)

I am Ananta among the Nagas who are the Kings among snakes, and Mrigendra – the lion – among the animals that roar. Among the four Ashrams I am the fourth Ashram of Sanyas, and among the four Varnas I am the first Varna of the Brahmin.

Teerthaanaam srotasaam gangaa samudrah sarasaamaham,

aayudhaanaam dhanuraham tripuraghno dhanushmataamaham.

(11. 16. 20)

Among tirthas and flowing waters I am the Ganga. I am the samudra among the water that stay in one place. I am the dhanush (bow) among weapons and among the users of the dhanush I am Shankar, who destroyed Tripur.' Tripur means the three cities ruled by the Sattvik, Rajas and Tamas. They were destroyed by Shankarji.

Ghishnyanaamasmyaham me`rurgahanaanaam himaalayah,

vanaspateenaamashvattha oshadhaanaamaham yavah.

(11. 16. 21)

'I am Meru among the places that are lived in, and the Himalaya among places that are difficult to reach. Among plants I am the Ashwattha tree and Yava among the aushadis.'

A tree is a plant that is destroyed by cutting down. It goes on giving fruit until it is cut down. *'Aushadhi'* is a plant that dries up after giving its fruit. Yava is an aushadhi – a grain – that gives the vritti of shanti. It is used as an offering in a Yagna.

Purodhasaam vasishthoaham brahmishthaanaam brihaspatih,

skandoaham sarvase`naanyaamagranyaam bhagavaanajah.

(11. 16. 22)

'I am Vasishtha among the Purohitas, and Brihaspati among those who have total nishtha in the purport of the Vedas. I am Skanda among the Military Generals, and Brahma among the *agrani* – the elders.

Yagnaanaam brahmayagnoaham vrataanaamavihimsanam,

vaayvagnyarkaambuvaagaatmaa sucheenaamapyaham shuchih.

(11. 16. 23)

Among Yagnas I am the Brahma-Yagna, and among vratas I am the vrata of ahimsa. Among the purifying substances I am the wind.' Things that are left open in the air become purified.

'I am the agni, I am the Surya, I am the jala and I am the vani. You can also say that I am the mana.' Brahma-Yagna means the five daily sacrifices performed by a householder.

There are many things that lie on the ground and become shuddha by being dried up. I have seen in villages that if a dog licks a vessel it is put into the fire to make it pure. Among the rules of the Parashar Smriti, a vessel should be purified by putting in the fire if it is contaminated by the touch of an animal. Washing is not enough. Now, if your drishti falls on something apavitra, the eyes become ashuddha. What will you do? Looking at the Surya makes the eyes shuddha. Some things are made pavitra by washing with water. There are some things that cannot be known by the *laukika drishti* – the worldly viewpoint, regarding shuddhi-ashuddhi. If a Brahmin states unequivocally that that an item is shuddha and can be used to be put into a sacred fire as an offering, it is accepted as shuddha. There are some things that your mana tells you are shuddha. You can eat or use them. But if you have doubts, don't!

So, it is the Paramatma who sits in all the substances that purify – vayu, agni, surya, jala, and mana.

Yogaanaamaatmasanrodho mantroasmi vijigeeshataam,

aanveekshikee kaushalaanaam vikalpah khyaativaadinaam.

(11. 16. 24)

There are many kinds of Yoga. Bhagwan said that the complete halting of the mana, which means Samadhi, is *'yogashchittavrittinirodha'* – blocking all thoughts. This is His vibhooti. 'I am the *neeti*.' Neeti means ethics. 'I am the neeti that gives victory over others,' said Bhagwan.

'Aanveekshikee kaushalaanaam' – kaushal means skill, dexterity. There are many skills, like that of cooking, mechanics, building, making money, etc. Which is the greatest kaushal?

Bhagwan said, *'aanveekshikee'* – a person who does the *anveekshana* – meaning, the investigation, and separates the Atma from the anatma, is the most skillful person. 'I am that kaushal', said Bhagwan.

'Vikalpah khyaativaadinaam' – Maharaj, some people say that the Atma is the khyati – meaning, knowledge and fame. Some say that the khyati is the Sat-asat. Some say that vignan – acquired Gnan - has manifested in the form of this sansara, and some say that it is the shoonya that appears as this sansara. Some people believe other things to be khyati.

How has this jagat manifested? Has it manifested in the shoonya, or in vignan, or in the Brahman? There are so many opinions and counter opinions about this. People imagine different things.

Bhagwan said, 'it is I who is in the form of these vikalpas (alternate opinions) imagined by people.' Vikalpa is a technical term of the Yoga Darshan.

The Shrimad Bhagwat also says: *'E`taavaan aatmasammoho yad vikalpastu ke`vale`'.* The multiplicity is a kalpana – it is something imagined. Actually, all these khyatis are mere guesswork – the one Paramatma is the only Satya. So, this Paramatma, who rises in the form of the many imagined beliefs is the adhishthana in which the *'vividham kalpyate`'* – different conjectures are made. Bhagwan says, 'I am that adhishthana satta.'

Streenaam tu shataroopaaham punsaam svaayambhuvo manuh,

naaraayano muneenaam cha kumaaro brahmachaarinaam.

(11. 16. 25)

‘Among women I am Shataroopa’. Shataroopa means shraddha. Shraddha takes on hundreds of forms. ‘Among men I am Svayambhuva Manu’ Manu means manan, to reflect. This is a child of Brahmaji.

If a manushya thinks deeply about metaphysical matters but has no shraddha, that vivek cannot, by itself, give any result. No srishti is done; nothing is created. Vivek and shraddha have to be combined to create. You can understand it this way – Shataroopa is the nididhyasana done with shraddha. (Nididhyasana means profound and constant musing.) And Manu is the reflection that discriminates logically. When they combine they reveal the meaning of the profound matters the person does shravan of. They reveal the Paramatma. They are like the two wheels of a chariot. The chariot of this sansara runs on the two wheels of Manu and Shataroopa – one is shraddha and the other is vivek.

‘Naaraayano muneenaam cha kumaaro brahmachaarinaam’ – Narayana is the best among Munis. He had accepted the Apsaras of Swarga, the season of spring, the fragrant breeze of the Malay, and Kamadev, as guests at his ashram. They had come with the intention of disrupting his tapasya, but he did not get angry with them.

Why?

‘There will be some bustle and activity here for a while,’ he said. He felt neither kama nor krodha. In fact, when they left he gave them the daan of a new Apsara, Urvashi, as dakshina. So, Bhagwan said, ‘I am Narayana Muni among the Munis. Among Brahmacharis I am the Sanat Kumars.’

The Sanat Kumars stopped the process of ageing out of fear of the sansara. They told Kaala that their shareers should always remain like the shareer of five years old boys, even if a thousand years pass by.

Dharmaanaamasmi sanyaasah kshe`maanaamabahirmatih,

guhyaanaam soonritam maunam mithunaanaamajastvaham.

(11. 16. 26)

'There are many Dharmas; among them I am the Sanyas Dharma.' The Sanyas Dharma is unique. The Dharma of a Sanyasi is *abhaya-daana*. A Sanyasi give the daan to all beings that they have nothing to fear from him. *'Abhayam sarvabhoote`bhyo dattvaa praavraajyama chare`t.'* Now, nobody has anything to fear from him. That means, a Sanyasi will not abuse verbally, won't give a shaap, and will not wish ill for anybody. He won't even punish anybody if they behave offensively. 'Go, my brother, you have nothing to fear from me.'

So, *'dharmaanaamaasmi sanyaasah'* - a Sanyasi takes three vows, and these are his Dharma. One is, 'I have no connection with the sansara's three gunas of Sattva, Raja and Tama. Even while experiencing them with my shareer and indriyas, I am separate from them. Even when interacting with Sattva, Raja, Tama, jagrita, svapna, sushupti, vishva, tejas, and pragna; with Brahma, Vishnu and Mahesh, I remain detached from them.' This is one sankalpa taken by a Sanyasi. It is called *'praishochchaarana'* in Sanyas.

Another sankalpa is, 'no being in this world has anything to fear from me, because all are my Atma.'

The third sankalpa is that for him, there is no coming and going – no going to Swarga or Vaikuntha; not even a state of Mukti. Mukti is his swarup. This is the Sanyas Dharma. Bhagwan said, 'I am the Sanyas Dharma.'

'Kshe`maanaamabahirmatih' – now, if someone wants that only good things should come to him, that he should get no dukha – which roop will Bhagwan assume for him?

'Abahirmatih' – his buddhi should not be turned outwards into the sansara. It is given in the Durga Kavach, *'padame`kam na gachchhe`ttu yadichche`t shubhaamaatmanah'* – if you want what is good for you, don't walk even one step.

How can anyone stay without walking?

'Kavache`naavrito nityam yatra tatra iva gachchhati' – wear the Durga Kavach and then go where you want.

So, Bhagwan said, '*abahirmati'* – meaning, let go of *bahirmukhataa* – turn away from the outside world; turn inwards. You will see there is no dukha. Keep your mana turned within then there will be no dukha in the sansara.

Some of us had gone for the darshan of a Mahatma. It was full summer. The Mahatma's hut was beside the Gangaji. It was shaded by the trees all round. As soon as we reached, Mahatmaji said, 'it is very hot outside; come inside.' He indicated that we should go and sit inside the hut. The deeper significance was that we should turn towards the inner world, to our hriday. There is no better path to kalyan than to become antar-mukha.

'Guhyaanaam soonritam maunam' – which is the most secret sadhana?

My brother, there are only two points that you can inculcate into your jeevan to know the secret mantra of life. *'Soonritam'* means, to say what is pleasant to the person you speak to, or else remain silent. It is better not to speak than to say things that are bitter and hurtful.

'Mithunaanaamajastvaham' – of all the couples in the world the best is Brahma's.

Why is this couple the best?

Have you ever seen a picture of Brahmaji with any lady? Manu and Shataroopa both emerged from Brahma, but no lady is ever shown in any picture with Brahma. So, the best couple is the one where no separation is perceived. That means, there is no dispute between the husband and wife. In Brahma the male and female are not separate – the husband and

wife are not separate individuals. The descriptions given in the Vedas – of a man-woman – are extraordinary!

Amohamasmi saatvam' – I am the akash and you are the dharati.

'Saamaahamasti riktvam' – I am the music of the Sama Veda and you are the *richaa* – the sacred words. So, just as the words and music are not separate, the most superior couple is the one in which the husband and wife become one. Duality becomes unity.

Sanvatsaroasmyanimishaamritoonaam madhumaadhavo,

maasaanaam maargasheershoaham nakshatraanaam tathaabhijit.

(11. 16. 27)

'Among those that go without a pause even for the time it takes to blink, I am the *samvatsara*, meaning, a year in time.' A year moves on without stopping for even one fraction of a second. 'Among seasons I am spring, in which all plants get a new life. New buds open, new fruits appear. Spring gives new life. It is also called Madhumadhav, meaning, the month of honey. Madhu means the lunar month called Chaitra, and Madhav means the lunar month called Vaishakh. 'Among the months I am Margasheersha.'

It was in the month of Margasheersha that Bhagwan had given Arjuna the upadesh of the Gita. It was in this same month that the gopis had done the vrata of Katyayini Devi, to get Bhagwan. 'Among nakshatras I am Abhijit,' said Bhagwan. A nakshatra means a planet. The Abhijit nakshatra is not a separate planet – it is formed of one part of the month of the Uttar Ashadh and one part of the month of Shravan. In spite of being a nakshatra it is not counted as one of the twenty seven nakshatras; it is the twenty eighth nakshatra. A person who is established in the nakshatra (in his horoscope) is never defeated. It takes a person beyond the influence of the time.'

Aham yugaanaam cha kritam dheeraanaam de`valoasitah,

dvaipaayanoasmi vyaasaanaam kaveenaam kaavya aatmavaan.

(11. 16. 28)

'Among the Yugas I am the Krita Yuga.' Krita Yuga means, the Yuga in which people are *krita-kritya* – free from bandhans, including the bandhan of duties. 'Among the dheera purushas I am Deval and Asit.' Dheera means a person who has no vikar in his chitta even when there are causes of vikar in their life. There are people who live in the jungle, who are free from vikars, but even there, causes of vikar crop up. Many live in the protection of a fort, and feel they are very brave. However, when a person goes into the battlefield of the sansara and has fortitude, that is indeed worthy of praise. Such a person is called dheera. He lives amidst vishay-bhoga but does not get vikar. Bhagwan says that among the dheera purushas He is Deval and Asit.

Vaasude`vo bhagavataam tvam tu bhaagavate`shvaham,

kimpurushaanaam hanumaanvidyaadhraanaam sudarshanah.

(11. 16. 29)

'Among all the known Bhagavans I am Vasudev.' In Sanskrit literature bhagavan is an adjective, not a noun; for example, bhagavan Vasishtha, bhagavan Narada, etc. The meaning of the word bhagavan is a person who has Gnan about six things – how srishti and pralay are done, the coming and going of all beings in the world, what agnan is, and what Gnan is. There are many bhagavans or vibhootis of Bhagwan. Shri Krishna Bhagwan said, 'Vasudev is My vibhooti.' The inference is that He, whose vibhooti is Vasudev, is beyond Vasudev.

'Tvam tu bhaagavate`shvaham – among all the bhagavat-bhaktas of Bhagwan, Uddhava, you are My vibhooti.'

'Kim purushaanaam hanumaana.' Kim purusha means a person who stays in an appearance that is deliberately spoilt. 'I am Hanuman among the kim purushas,' said Bhagwan. Hanumanji purposely spoils his good looks by having fur on his body and a face like a monkey. He doesn't want anybody to find him attractive and want to marry him. He spoilt his form to protect his brahmacharya.

'Vidyaadharaanaam sudarshanah – I am Sudarshan among the Vidyadhars.' It was Sudarshan Vidyadhar who caught hold of Nanda Baba's foot. Shri Krishna had touched him with His foot and given him salvation. He was the only Vidyadhar to get a touch of Shri Krishna's divine feet.

Ratnaanaam padmaraagoasmi padmakoshah supe`shasaam,

kushoasmi darbhajaateenaam gavyamaajyam havishvaham.

(11. 16. 30)

'Among the ratnas (gems) I am the Padmarag, a ruby.' The Kaustubh Mani at Bhagwan's throat is a Padmarag. It is a ruby, the color of a red lotus.

And, *'padmakoshah supe`shasaam* – among beautiful things I am the treasure house of lotus flowers.'

Bhagwan said that He is kusha among the different grasses like kusha, kaash, doorva etc. 'I am *gavyamaajyam havishvaham* – the ghee made of cow's milk, among the substances suitable for offering in the sacred fire.' The ghee made from the milk of a cow is considered to be the most pavitra.

Vyavasaayinaamaham lakshmeeh kitavaanaam chhalagrahah,

titikshaasmi titikshoonaam sattvam sattvavataamaham.

(11. 16. 31)

‘I come into the home of businessmen in the form of Laxmi.’ Bhagwan thinks that materialistic people are unlikely to have prema for Him, so He should take their prema by some method, so He comes in the form of Laxmi. Businessmen have prema for Laxmi, isn’t it? *‘Kitavaanaam chhalagrahah’* – *kitvaa* means a *kapati* – a person who deceives. Bhagwan didn’t want even the deceitful people to be left out. He wanted to reach them by some method. So, ‘I come into their hands as dice,’ He said.

‘Titikshaasmi titikshoonaam – I stay among the people who have *titikshaa* – meaning, the shakti to endure – and I endure. *Sattvam sattvavaatamaham* – I am the Sattva – the character of integrity – in those who have sattva.’

Ojah saho balavataam karmaaham viddhi saattvataam,

saattvataam navamoortinaamaadimoorrtiraham paraa.

(11. 16. 32)

‘I am *bala* – strength – in people who have bala. I am the bala in their mana and indriyas. I am also the action of the puja that is done of My murti by My bhaktas.’

Bhagwan’s puja is done in the *chaturvyuha* – His four forms as Krishna, Sankarshan, Pradyumna and Aniruddha. Similarly, His puja is also done in the Nava Graha – the nine planets.

‘I am the murti of Vasudev in the nine murtis of Vasudev, Sankarshan, Pradyumna, Aniruddha, Narayana, Hayagreeva, Varaha, Nrisimha, and Brahma. Vasudev is the most superior of these.’

VIshvaavasuh poorvachittirgandharvaapsarasaamaham,

bhoodharaanaamaham sthairyam gandhamaatramaham bhuvah.

(11. 16. 33)

‘I am Vishvavasu among Gandharvas, and Purvachitti among Apsaras.’ Bhagwan fulfills all interests. He becomes an Apsara and dances, becomes a Gandharva and sings. He says, ‘I am the stability in mountains and the *gandha-tanmaatraa* – the subtle form of smell – in the Prithivi.’

The attribute of smell is external. Different flowers have different scents. They are different attributes of the essence of smell. Let go of the attributes. Bhagwan is the *gandha e`va* – the subtle element of smell.

Apaam rasashcha paramaste`jishthaanaam vibhaavasuh,

prabhaa soorye`ndutaaraanaam shabdoaham nabhasah parah.

(11. 16. 34)

‘I am the rasa in jala.’ Jala is not a Tattva – it is made up of many drops. That is why the word *‘apa’* is used in Sanskrit in the plural. In Hindi the word *paanee* is used. ‘I am the rasa in all the drops of water,’ said Bhagwan.

There are many kinds of rasas, however – the rasa of coconuts, the rasa of grapes, the rasa of oranges – they are all different. It is the attributes that are different. They are the results of the sanskaras of the seeds. Put aside the attributes. ‘The highest rasa is My vibhooti,’ said Bhagwan.

‘I am agni in all the things that are bright, and I am the *prabhaa* – the radiance – in the sun, moon and stars.’ Prabha means the glow, the effulgence without which the sun would not be the sun, the moon would not be the moon and the stars would not be stars.

‘Shabdoaham nabhasah parah – I am the shabda in the akash.’

Now, the sound of a drum called the *bhe`ree* is different from the sound of the conch shell, and the sound of the large drums that are beaten with sticks, and the sound of a flute. Some beings like donkeys have a harsh bray, and a bird like the kokil has a sweet call. So then, what is shabda? Is it the sweet call or the harsh bray that grates on the ears? The

difference of sweet and harsh are attributes, they are upadhis. Remove the upadhi and the shabda is unbroken, eternal. It is the very swarup of the Paramatma.

This is the method of looking for the Paramatma. To negate the upadhi and seek out the Paramatma is called the *anusandhaana* – the investigation – of the Paramatma.

Brahmanyaanaam baliraham veeraanaamahamarjunah,

bhootaanaam sthitirutpattiraham vai pratisankramah.

(11. 16. 35)

'Among the Brahmin-bhaktas I am Bali.' In spite of being told by his Guru Shukracharya that Bhagwan had come on behalf of his enemies to take away his kingdom, Bali refused to go back on his word once it was given to a Brahmin. He said it would not be in keeping with his noble lineage to go back on a promise. So, Bhagwan said, 'I am Bali, who was such a bhakta of Brahmins.'

'Veeraanaaamahamarjunah – I am Arjuna among the valorous.' Bhagwan said that He is Uddhava among His bhaktas and Arjuna among the valiant. This is how He separated them.

In the Gita Bhagwan said, *'paandavaanam dhananjaya'* – I am Arjuna among the Pandavas.' However, He did not explain why. The reason is that Arjuna – also called Dhananajaya – had great valor. He defeated singlehandedly, Bhishma, Drona, Karna, Shalya, and others. He did not step back even when challenged by Shankarji Maharaj! A person who does not fear to die has no reason to turn back from his chosen path. Arjuna is a *veer purusha* – he chooses his path and does not retract.

'Bhotaanaam sthitirutpattiraham vai pratisankramah' – I am the utpatti, sthiti and pralay of all the bhoota in the sansara.' What is left? Everything is Bhagwan!

Gatyuktyutsargopaadaanamaanandasparshalakshanam,

aasvaadashrutyavaghraanamaham sarve`ndriye`ndriyam.

(11. 16. 36)

This vibhooti is not found anywhere else. Bhagwan said, 'to walk with the feet, talk with the mouth, urinate, pass excreta, hold with the hands, and the union of a man and a woman – all this is Me. To taste with the tongue, listen with the ears, smell with the nose, see with the eyes, and touch with the skin – all this is Me.'

How is that?

'Aham sarve`ndriye`ndiyam – because I am the shakti in every indriya. The differences are because of the upadhis of the objects grasped by the indriyas – I am those upadhis. It is I who comes into the hands and holds, and comes into the feet and walks. I come into the eyes and see, I come into the ears and hear. I am the shakti in all the indriyas.'

This is about the shakti of the indriyas. Now see about the Tattvas.

Prithivee vaayuraakaasha aapo jyotiraham mahaan,

vikaarah purushoavyaktam rajah sattvam tamah param,

ahame`tatprasangakhyaanam gnaanam tattvavinishchiyah.

(11. 16. 37)

'I am the tanmatras in the prithivi, vayu, akash, jala, and agni in their separate forms. I am also the ahankara, the Mahat-Tattva, and I am the vikar – meaning, I am the pancha bhoota – the combination of the five elements. I am the purusha – meaning, the jeeva. I am the avyakta – meaning Prakriti. I am the Sattva guna, Rajo guna and Tamo guna, and I am the Brahman beyond them. *Tattvavinishchayah* – I am that Tattva which is acknowledged as the sarva-prakash adhishthana in which all the differences are imagined.

Maye`shvare`na jeeve`na gune`na guninaa binaa,

sarvaatmanaapi sarve`na na bhaavo vidyate` kvachit.

(11. 16. 38)

Bhagwan explains this in greater detail. 'These differences that I have described are for the purpose of explaining the vastu properly.'

There are books to teach arithmetic to children that contain both problems and the solutions that a child can memorize, write in the examination and pass the examination. However, he won't know the method of calculation that gives the answer to the question if he has memorized it without learning the method. He will not know arithmetic.

So, why are these differences spoken of?

They are spoken about to explain the *abhe`da* - the absence of separateness. If you just go on saying, 'there is abheda, there is abheda' it does not explain the abheda! You have to understand it. The bheda are clearly perceived. So many different things are seen.

Why are the bheda seen and how are they seen? This has to be understood.

Look, three pairs are given here. One is the Ishwara and the jeeva. The second is the guna and the gunee – meaning, that which has the guna; and the third is the sarvatma and the sarva. Bhagwan is saying, 'I am the Ishwara and I am the jeeva. I am the shabda, sparsh, roop, rasa and other gunas and I am the substances of the akash, vayu, etc. I am the all-pervading *kshe`tragna* – the one who knows the field that is this world and the individuals in it. I am the sarvatma and I am the sarva. Therefore, *mayaa vinaa anyah kashcha kvachit bhaavo na vidyate`* – there is nothing that is not Me.'

Thus, vibhooti becomes included in Tattvagnan. Just as there are many methods for knowing the Brahman, vibhooti is one method. 'The one

who impels all, abides in all, and is the all-powerful Ishwara, is My swarup. The chetan that sits in all the different shareers, and is being managed, is My swarup. Vishays that are perceived, like shabda, sparsh etc, are all My swarup. I am the Atma, the main karana, and the upadan of everything that exists.'

Sarvatma means the karana of everything, and sarva means the karya – all the things that exist in the world. Bhagwan said, 'I am both the cause of, and the effect that is the perceived world. Nothing exists, but Me.'

Sankhyaanam paramaanoonaam kaale`na kriyate` mayaa,

na tathaa me` vibhooteenaam srijatoandaani kotishah.

(11. 16. 39)

'Uddhava, Time is very long and My lifespan is unlimited. I am amar. My knowledge is infinite. If I want, I can keep you sitting here as My shrota. I can also make you amar. The Ages can follow one after the other. It is possible that I count and tell you how many particles there are in this earth, but if I want to count My vibhootis, I cannot finish describing them in spite of being amar and making you amar, even I spoke without pausing.'

Why?

'Srijatoandaani kotishah – because each vibhooti has the potential to create millions of Brahmandas. How can they be counted?'

There was a girl whose wedding day drew near. Her father insisted that she should tell him what he could give her in dowry. She said she did not want anything, but he went on insisting. He was a trader of suparis, so she told him, 'send me four suparis this year, and multiply the number you give by sixteen each year.' 'Oh, that is easy,' he said. So four suparis were sent the first year, and the number, multiplied by sixteen, came to sixty-four the following year. The amount came to a thousand and

twenty four in the third year. The father realized that he could not go on this way.

All right, now imagine you have a mango. Take a calculator and try to calculate how it can expand. Consider it to be one seed. Actually, it does not have just one seed.

Why?

When the tree rots it will have innumerable worms. The worms will multiply, and the future generations of each worm will spread separately. Now, the one seed grows into a mango tree. If it gives two thousand fruits in a year, that will become two thousand trees, each producing two thousand mangoes a year. Now, please tell me, how many mangoes there will be after ten generations of the first mango!

This is the state of things. If someone wants to understand how one vastu can take on the form of a Brahmanda, and calculate the expansion that is possible, it cannot be done! Then, how can Bhagwan's vibhootis be calculated?

Te`jah shreeh keertiraishvaryam hreestyaagah saubhagam bhagah,

veerya titikshaa vignaanam yatra yatra sa me`nshakah.

(11. 16. 40)

Bhagwan said, 'wherever there is *te`ja*……'

Teja means an indomitable spirit that refuses to be vanquished. People put pressure on others to make them do what they want them to do. If their purpose is not achieved by one person, they send someone else to put pressure. Where does this teja come from?

It comes from Bhagwan. The word *'shree'* has three inferences. One is beauty. There are some people whose beauty is such that it fills the eyes and mana with pleasure. Bhaktas look at Bhagwan's beauty. They

declare, *'jina aakhiyanamein vaha roopa basyo, tine aakhiyana te` aba de`khiye` kaa* – what will these eyes see, in which the beauty of Bhagwan has settled?' Sometimes, such beauty is seen in this world that it fills the eyes. Shree also means delicacy and softness. The third meaning is wealth.

'Keertih' means, *pavitra yasha* – a fame based on something that is pavitra. *'Aishvarya'* means an undisputed authority over all. *'Hree'* means to feel shame at doing anything wrong, and *'tyaaga'* means the capacity to renounce.

What is there in this world that is stuck to us, that we cannot get detached from? If there is something in the sansara that you cannot give up, the only reason is the weakness of your mana. The mana is entangled; it is not that the bones have got stuck! The bandhan is the mana. So, it is a mistake to think, 'I cannot let go of this.' Or, 'I am now trapped in this permanently.'

'Saubhaagya' means the good fortune that gives pleasure to the mana and the eyes. *'Bhaga'* means *bhaagya* – fortune. *'Veerya'* means strength, *'titikshaa'* means the capacity to endure with fortitude, *'vignaana'* means a profound experience. Bhagwan said, 'wherever these are present, they are My vibhootis.'

Yes, Maharaj, they are Your vibhootis, but are they real or are they false? Is there bheda or is there abheda in them? Please clarify this.

Look, this is Bhagwan's own unique quality. He said:

E`taaste` keertitaah sarvaah sankshe`pe`na vibhootayah,

manovikaaraa e`vaite` yathaa vaachaabhidheeyate`.

(11. 16. 41)

'He Uddhava! I described My vihootis in brief for you. *Mayi chittaavataaraaya varnitaah* – so that the mana of people stop thinking

of vishays and does My chintan. When you see these vibhootis you will think, 'this is a vibhooti of Bhagwan, and so is this, and so is this.' You will have bhagavat-smaran instead of sansara-smaran.'

Very well, Maharaj; what are these vibhootis in the Tattva?

'Naatraateevaabhinive`shah karttavyah' – Shridhar Swami has said, 'don't immerse yourself in these vibhootis. Some people insist that they are the Satya. No, no! This is done to mould the mana so that a manushya sees Bhagwan everywhere, and quiets his chitta. Oh, if he uses the same thing to invite ashanti that is extremely foolish of him!'

Somebody may say that some things are the vibhooti and some are not. Well, my brother, that becomes a matter of raaga and dvesha.

This entire srishti is made for the development of the chitta. These days, people say that everybody's chitta has the purpose of applying the chitta to the development of the physical strength, sankalpa of your mana, buddhi etc, to the use of objects made of the pancha bhoota. And, our Mahatmas say, 'may the Ishwara bless all, so that everybody gets a good home to stay in and do Bhagwan's smaran. Develop your chitta. Make a house for the purpose of making your chitta shanta. The chitta is not developed for the purpose of making a house.'

However, it is like the old adage, 'bhanga is mixed in the water of the well'. Bhang is an intoxicant. All the villagers drink the water of the well, so everybody is in a state of intoxication; they are not in their right mind. Everything is topsy-turvy. Bhoga is done to give pleasure to the mana. It should not be that your entire mana and buddhi are ruined to get bhoga. The internal is not meant for the external; it is the external that is meant to serve the internal world.

'Manovikaaraa e`vaite` yathaa vaachaabhidheeyate`' – what are these vibhootis?

Bhagwan said, 'these vibhootis are the vikars of the mana.' That means, they are not the Paramartha. Don't think that the peepal tree is Bhagwan and cut down the bata tree thinking it is not Bhagwan. Don't kill somebody for the sake of the peepal tree. Don't indulge in such folly! Don't destroy the vibhooti that is the manushya for the sake of the vibhooti that is the peepal tree! The indriyas, mana, buddhi etc in a manushya are Bhagwan's vibhooti.

So, from the viewpoint of our adhyatmika Shastras, no *duraagraha* – no obstinate insistence – should come into your jeevan.

'Manovikkaraa e`vaite`' – what is all this? All these are flashes of the mana; they are not the Paramartha. *'Yathaa kinchit khapushpaadi vaangmaatre`naabhidheeyate` tattulyaah'* – these are things uttered by the vani; they are not the vastu.

What is a thing that is uttered by the vani?

Sometimes, something is named, attaching it to something that is mithya. Take, for instance, *vandhyaa putra*. 'Vandhya' means a barren woman and 'putra' means a son. It is obvious that a barren woman cannot have a son, and a woman who has a son is not barren. Both words are valid separately, but when used together they convey something that is mithya.

In the same way, shift your mana from here and attach it to Bhagwan. However, if you say that it is the same vastu, it is not so. *'Khapushpaadi' vaangmaatre`naabhidheeyate`' – kha,* meaning the akash, is there; and *pushpa*, meaning a flower, is there. A flower grows on a plant, not in the akash. So, the connection of a flower with the akash is mithya. A kha-pushpa is not something you can pluck with your hand and smell with your nose.

The Yoga Vasishtha has a story called the *dhaatree katha,* meaning a maid servant's story. A maid used to feed a child, telling him a story while he ate. 'My child, there is a city called the Gandharva Nagar.'

Where is it?

'It is in the akash'

Oh, is there a city in the akash as there is here, on land?

'Yes, there is.

Who is the Raja of that city?

'The Raja's name is Vandhya Putra.'

Does he wear a crown?

'Yes, he wears a crown made of the horns of a rabbit.'

Does he also wear a garland?

'Yes, his garland is made of kha-pushpa.'

The child is convinced that there is indeed a city in the akash, ruled by a Raja called Vandhya Putra, who wears a crown made of rabbit's horns and a garland made of kha-pushpa! But, can this be real? No. This is called the 'Dhatri Katha'. My grandfather used to tell me a long story of this kind, but I don't remember it now. Such a story is called a *mahanee*.

'Kahanee kahaun ki mahanee?' Shall I tell you a story or a *mahanee*? Mahani means a mithya story.

Mahanee khodaulaun teena pokharaa – mahani made three lakes.

Do sukhala-sookhala, e`kamein paniyaiyaa na – two were dry, and there was no water in the third.

There were some thirty lines of this kind in the story, about things that did not exist. I used to enjoy listening to it. I believed these descriptions to be absolutely true. I was mistaken.

So, Narayana! Meaningless things are spoken. *'Yathaa vaachaabhidheeyate`* – the vastu that is believed to be a vishay, and described by the vani, is *'vaachaarambhanam vikaaro naamadhe`yam mrittike`ttyaiva satyam'* – nothing but names. They are vikars. Only the basic vastu is the Satya; all else is the vikar of the mana.

The meaning of this is, don't be obdurate and insist on anything in this world. People insist that Bhagwan's vani manifested in a tamarind grove in a particular country. Or, that it manifested in a particular country as Miriam's son, or in some particular country in the form of the Veda-vani that is *apaurushe`ya* – meaning, not spoken by any purusha. So, somewhere there is a difference of the dosha, somewhere there is a difference of the kaala, of the jaati, or the sampradaya.

There are many customs and moral principles even within the same country, so it is not appropriate to have raaga-dvesha anywhere. People criticize that, which they have the most prema for. This has always been the case in this sansara. Instead of taking your chitta into these matters, quiet it and attach it to Bhagwan.

Vaacham yachchha mano yachchha praanaanyachchhe`ndriyaani cha,

aatmaanamaatmanaa yachchha na bhooyah kalpase`adhvane`.

(11. 16. 42)

Curtail you vani, my brother. Don't use it to describe this sansara. Don't discuss the good and the bad in this world. *'Mano yachha'* – curtail your mana. *'Praasnaanyachchhe`ndriyaanicha'* – control your prana and indriyas.

The method of this is that a sankalpa is at the root of the action done by the shareer. When you speak with the vani you first think about what you want to say and then say it. It is the same with any work you do with your hand or go with your feet. Thus, all actions done by the shareer are done after a sankalpa comes into the mana.

What sankalpa is there?

'This is good and this is bad.' So, actions can be curtailed when sankalpas are curtailed. Otherwise, actions will continue in an effort to obtain the good and give up the bad.

In that case you have to control the mana, but how can the mana be curtailed?

A double sadhana has to be done to curtail the mana. When the mana is put in-between two *paata* – meaning, two objects – it becomes restrained.

What are the two objects?

First, see the inner paata of the mana. You want to leave what you consider to be bad, and obtain what you consider to be good. Thus, understanding is at the root of the sankalpa. If your understanding becomes wise, then that which is worth obtaining is the Ishwara, and your actions will be for obtaining Him.

Therefore, on the one hand, make your mana wise. The other point is that of the kriyas done by the shareer, some are done after due consideration and some are done out of habit. Every kriya has some effect. If you indulge in bhoga that has some dosha, you will have the wrong kind of sankalpa. If you go to steal from somebody's house and you get caught, a sankalpa to kill the man will arise, won't it? Now, from where did this sankalpa come? It came out of the stealing.

So, Narayana! On the one hand, stop all wrong kriyas. Dharma should be a habit in your life. No wrong action should be done by the shareer. Secondly, try to improve your understanding through Satsang and study of the Shastras. This is the method for controlling the mana.

To keep your actions shuddha is one paata, and to make the buddhi shuddha is the other paata. Your sankalpa will be shuddha when your buddhi is shuddha. Then, your kriya will be shuddha and your sankalpa will be shuddha. And then, your buddhi becomes shuddha with Satsang and svadhyaya, and your kriya will become shuddha with Dharma.

These are two points. Now, something should also be done in the mana. Do a little pranayam as well. Pranayam should not be done by everybody. The nerves of some people are very fragile. People who spend their jeevan in bhoga-vilas especially, have weak bodily humors. Their nerves and intestines are incapable of withstanding the stopping of the prana. It is like carrying a heavy object in a delicate fabric – the cloth will tear. The veins, nerves, intestines etc that are strong can stop the prana within, without being harmed. However, a person whose brahmacharya is not proper runs the risk of getting some illness if he tries to hold his breath beyond a point. What should be done is to hold the breath naturally, without any force.

De`khaa-de`khee kare joga, chheeje` kaayaa baadhai roga – Yoga done without proper guidance weakens the body and increases illness.

In the beginning, pranayam is done holding the nose. This is not needed later on, because the breathing is controlled. The risk is greater when a person controls the breath by force.

Now, see how to control the indriyas. That means, you have to decide what bhoga you will permit your indriyas to indulge in.

'Yuktaahaaravihaarasya yuktache`shtasya karmasu' (Gita 6. 17)

To discipline your *aahaara-vihaara* (food and movements) is to gain control over your indriyas. Then, you should control your prana by doing pranayam, and control your kriya. Keep your shareer still and remain silent. After that, make your understanding wiser. After that, *'aatmaanamaatmanaa yachchha na bhooyah kalpase`adhvane`'* – gain victory over your Rajoguni and Tamoguni buddhi. When a manushya becomes quiet within himself by this method, he becomes free of the conflicting matters of Swarga-Narak, rebirth, here-there, coming-going, etc.

Yo vai vaangmanasee samyagasanyachchhandhiyaa yatih,

tasya vratam tapo gnaanam sravatyaamaghataambuvat.

(11. 16. 43)

A person who does sadhana without restraining his mana and vani with a proper understanding – meaning, he abuses others, makes a sankalpa to harm someone, etc – will not be able to attain Gnan. Therefore, *'tasya vratam tapo gnaanam sravatyaamadhataambuvat'* – it is like filing water in an unbaked pot. The water will seep out and the pot will break. Similarly, those who fill their indriyas and buddhi with vrata, tapa and Gnan without the proper grasp of the sadhana, don't progress in their sadhana.

Tasmaanmanovachah praanaanniyachchhe`nmatparaayanah,

madbhaktiyuktayaa buddhyaa tatah parisamaapyate`.

(11. 16. 44)

'Tasmaat' – therefore, *'matparaayanah'* – make Bhagwan your home. There is no other home. All other places are temporary dwellings. Travelers think the guest house to be their home. Bhagwan said, *'matparaayanah' – ahame`vaparam ayanam yasya* – I am the actual abode. You will never be sukhi until you reach your true abode.'

Have faith in Bhagwan, that He will help you. Then use your buddhi to get the power to control your mana.

From where will the buddhi get the power to control the mana? We understand many important things, but when the time comes the understanding becomes useless. Who doesn't understand that we should not tell lies? Yet people get tempted to tell lies. Bhagwan said, 'no, My brother, not only the proper understanding – *madbhakttyaa buddhyaa* – the buddhi must also have bhakti. Then, it will have the shakti to control the mana. Without bhakti there is no shakti, without bhakti there is no virakta.'

What is the shakti of the buddhi?

Vairagya is the shakti of the buddhi. A person who does not have the strength of mind to renounce doesn't have the strength to understand. When you understand something to be bad, you must have the strength to give it up. A person who takes no risks doesn't make a profit. When a businessman stakes ten thousand in his business he comes home with twenty thousand. Thus, my brother, some risk has to be taken at some time.

Let go of that, which you understand to be bad, and catch hold of that, which you consider to be good. If you cannot give up what you should give up, you can take it that you don't have faith in Bhagwan. Your hriday lacks Bhagwan's bhakti. When the Ishwara is with you, what do you lack? Just as He gave you things in the past, He will give you things in the future. The one who gave milk in your mother's breast, who fed you through a tube when you were in the womb – you mother ate the food and you were nourished – that Bhagwan will arrange something even now.

So, use the buddhi that has Bhagwan's bhakti, and have faith in Bhagwan. Gain control over your mana, vani, and prana. After that, Tattvagnan comes by itself. *'Tatah parisamaaptaye`'* – when you once understand

that the Atma and the Paramatma are one, and there is no such thing as the prapanch – there is only the one, advitiya *pratyak-chaitanyaabinna* Brahma-Tattva – meaning, the Tattva that is the Brahman is not separate from you own consciousness – then, that is the parisamapti – the final state. Then, there is nothing that you have to do, no coming or going or getting, nothing to take or to give, and nothing to give up.

Thus, the sixteenth chapter of the eleventh canto is concluded.

Chapter Seventeen

- The Varnashrama vyavastha (the arrangement of the Varnas and Ashrams)

(1)

(Background)

In the sixteenth chapter, Bhagwan described His vibhootis, the way He described them in the tenth chapter of the Gita. In this, He has mentioned one vibhooti – *'karmaaham viddhi saattvataam* – I am the karma in the jeevan of My bhaktas.' That means, Bhagwan's bhaktas are not idle; they do karmas.

What kinds of karmas do Bhagwan's bhaktas do?

Look; there is a jeeva who considers one deha and one family to be his 'me' and 'mine'. And, there is a jeeva who considers the whole world to be his 'me' and 'mine'; and that is called the Ishwara. The karmas done by bhaktas are not done for just an individual; they are done with the viewpoint that the karma remains connected to the entire samashti. Let an individual be benefited, but the karma should not be harmful for any being. To do good to yourself and others without causing harm to any, is a basic factor in the karmas done by bhaktas.

The point that emerges is that a bhakta is a Dharmatma. Along with this, it is written in a number of places in the Shrimad Bhagwat, that a person who does Dharma-anushthana becomes a bhakta of Bhagwan. A person who becomes a bhakta of Bhagwan also gets knowledge of Bhagwan's Tattva, and a person who knows Bhagwan's Tattva becomes abhinna with Bhagwan. A person who becomes one with Bhagwan is liberated

from the cycle of rebirth. So, do Dharma in such a way that bhakti comes into your jeevan.

It is explained in the first canto of the Bhagwat that one method of doing Dharma is that Dharma remains just a *shrama* – meaning, labor. The word shrama is used here. And, there is one method of Dharma in which it becomes 'bhagavat-dharma', meaning, it becomes bhagavat-bhakti.

Dharmah svanushthitah punsaam vishvavase`nakathaasu yah,

notpaadaye`dyadi ratim shrama e`va hi ke`valam.

(1.2. 8)

If someone does a lot of Dharma – meaning he does a lot of daan, Yagnas, and other things to benefit people, but Bhagwan's bhakti does not come into his hriday, then the effect that that Dharma should have had, has not happened for some reason. The fruit of doing Dharma is that the hriday becomes pure, abhiman is reduced, and Bhagwan's bhakti is increased. But if doing Dharma increases abhiman in a person, and he keeps thinking about the various good deeds he has done, then his Dharma has had a reverse effect. So, you should find out the right method and do good deeds in a way that the effect if beneficial, not harmful, for you. Your abhiman should decrease and your shraddha should increase and Bhagwan's bhakti should come into your hriday.

Aadau shraddhaa tatah saadhusangoatha bhajanakriyaa tatoanarthanivritti syaat to nishthaa ruchistatah…… First, shraddha comes into your hriday, and then Satsang is done. When Satsang is done you begin to do bhajan. When you start doing bhajan, prema comes into your hriday. Thus, to get prema in you hriday, it is necessary to do bhajan; and, Satsang is necessary for it to be done in the hriday as well!

Now, how can all this be done?

All this is achieved by doing Dharmanushthana. So, Uddhavaji asked Shri Krishna, at the beginning of the seventeenth chapter, 'there are many people who do Dharma, but they don't become bhaktas. Some mistake is made, and the method that gives bhakti is lost. So please explain to me the method of doing an anushthana of Dharma, by which I can get Bhagwan's bhakti.'

This is the purport of all the questions.

- Uddhavaji's queston.

Uddhava uvaacha

Yastvayaabhihitah poorvam dharmastvadbhaktilakshanah,

varnaashramaachaaravataam sarve`shaam dvipaadaamapi.

Yathaanishtheeyamaane`na tvayi bhaktirnrinaam bhave`t,

svadharme`naaravindaaksa tatsamaakhyaatumarhasi.

(11. 17. 1-2)

The basic purpose of a question has to be grasped. Uddhavaji said, 'He Krishna! *Yastvayaabhihitah poorvam dharmastvadbhaktilakshanah* – it was You, Yourself, who first described Dharma. What is the *lakshana* – the characteristic, or sign – of that Dharma? How can it be recognized?'

'Tvadbhakttire`va lakshanah yasya' – bhagavad-bhakti is, itself, the lakshan of Dharma.

What is the characteristic of Dharma?

These days, people are given Awards of Merit, like Padma Shri, Padma Vibhooshan, etc. In the same way, some of the heads of the large Mutts keep some Certificates with golden lettering, to give to potential big donors. When some wealthy Seth comes to their ashram they tell him, 'I feel pleased with you today. I am giving you an upadhi of "Dharmalankara".' Or, it may be an upadhi of 'Dharmadhurandar' or 'Dharmadhurin'! The Seths become Dharmatmas by virtue of such Certificates. They get the title of a Dharmatma; but the actual Dharmatmas are quite different!

It is described here – *'dharmah tvadbhaktti lakshanah'* – meaning, *'tvadbhakttikrishnabhakttire`va lakshanam yasya sa tvad bhakttilakshano dharmah'* – the characteristic of Dharma is to have bhakti for Shri Krishna. A person who does not have Bhagwan's bhakti in his hriday is not a Dharmatma at all!

Goswami Tulsidasji has given an abuse to such people.

So sukha dharama karama jari jaau – let that sukha, Dharma and karma be burnt to ashes, *jahaan na raama pada-pankaja bhaau* – where there is no love for Rama's lotus feet.

Joga kujoga gnaana agnaanoo, jahaan na raama pre`ma paridhaanoo.

It is not Yoga, it is *kuyoga* – a defective Yoga; it is not Gnan, it is agnan, where Bhagwan's bhakti is missing.

Thus, the characteristic of Dharma is Bhagwan's bhakti.

Now, what does Dharma mean?

Dharma is that, which does *dhaarana*, upholds and preserves. *'Dhaaranaat dharma'.* For instance, you get an impulse to do something.

Then, a voice comes from within that stops you. It tells you that you should not do this.

Who stops you? Dharma stops you! Dharma tells you, 'my brother, this is not a proper thing for you to do.'

You see some attractive item in a shop. You are tempted to buy it and eat it. A voice from inside tells you that this item is not proper for you to eat. Dharma is seated in the mana, and it stops you from doing things that are not right for you to do.

Observe one point. Just as you give consideration to the food you eat, whether it is beneficial or harmful for you, think whether Bhagwan will be pleased if you eat certain things or not. Examine everything in this way, before doing anything. That becomes Dharma.

Before embarking on any karma, ponder on whether the karma will please Bhagwan or displease Him. Whether it is eating something or doing something, this should be your primary consideration. A loving wife thinks whether her husband will like the sari or not, before she wears it. In the same way, think whether Bhagwan will like what you want to do. This is the lakshan of Dharma. Dharma's lakshan is Bhagwan's bhakti.

Now, in what does Dharma abide?

'Varnaashramaachaaravataam sarve`shaam dvipadaamapi'* – this Dharma is of two types. One is the Dharma of those who follow the rules of the Varnas – meaning, social classes – and the Ashrams – meaning, stages of life. This is called the *vishe`sha dharma, meaning, the specific Dharma.

The other is, *'sarve`shaam dvipadaamapi'* – for all the two-footed beings. Thus, two divisions have been made – one for those who have nishtha in the arrangement of the Varna and Ashram system, and the other is for all human beings.

What does it mean – for all two-footed beings?

A four-footed animal does not have hands, so how can any four-footed animal do Dharmanushthana or Dharma-karma? A human being has two feet and two hands; any anushthana of Dharma is done with the hands, so the manushya jaati is eligible for doing Dharma-karmas. No bird or animal or any other species is eligible, since they don't have hands. You can also take it that they don't have buddhi regarding the paraloka – the other worlds a jeeva goes to after the death of the shareer.

Birds and animals do not know that the Atma will exist when the shareer is no more, or that it existed before the shareer was created. They do not reflect on the Darshan Shastras. Therefore, the knowledge of people who study the behavior of animals and then the behavior of humans is still at a preliminary level. They reach a conclusion about human behavior based on the study of animal behavior. They say people should not eat certain things because animals don't eat them, and they should eat certain things because animals eat them! Animals don't wash after defecating, so there is no need for humans to wash either. This method of deciding Dharma is absolutely wrong. It is wrong to establish the nature of human beings based on the study of the nature of animals.

There are two kinds of bhava in the world. One is to obtain the objects of this world through the indriyas and then reach a conclusion about them. The statements of people who have experienced them are accepted as praman. 'Look, I placed a trace of this substance on my

tongue one day and it became inflamed. I nearly went out of my mind! So, don't ever eat this.' You should accept what they say.

Why?

Because, they have given you this teaching – this upadesh – after having experienced it with their indriyas. Thus, the statement of an experienced person is accepted as proof regarding the objects of the world. *Paurushe`ya vanee* means, what is said by a person. It gives a conclusion after listening with the ears, seeing with the eyes, smelling with the nose, tasting with the tongue, and touching with the skin.

Regarding the Atma-Tattva, however, it is the vani of the enlightened Mahatmas who have had the direct personal experience of the Tattva that cannot be known through the indriyas. The statements of the Mahatmas who have had an anubhav of the Ishwara are accepted as praman. However, make sure first that the Mahatma is indeed an anubhavi!

How can we decide whether the Mahatma is anubhavi or not?

A Mahatma is anubhavi if what he teaches is in accord with the Mahavakyas of the Upanishads, like 'Aham brahmasmi', 'Tattvamasi' etc. If not, what he says is not praman. The reason for this is that the meaning – which is the vastu, the Atma that is the form of infinity – cannot be known through the five sense organs of the eyes, nose, ears, tongue and skin; nor can it be known through the mana. To know this, a person who has experienced the Atma-vastu is the apaurusheya praman. Only a person who has had the anubhav of the Tattva can speak on it with authenticity. That means, even an anubhavi has to undergo a test! It is not that just anyone can come and say, 'I am a great siddha. I am an

anubhavi Mahatma.' Such a man may become a leader of a hundred thousand fools, but if what he says is not in keeping with the statements of the Shrutis and the Smritis, his anubhav is not accepted as praman. It has to be seen whether his anubhav has validity, whether it has any Tattva.

Dharma is for all in general, and vishesh Dharma is for those who follow the system of the Varna and Ashram, called the Varnashrama Dharma. Or, people follow the *saamaanya* Dharma that is common to all mankind. Both these take people jeevan towards the Paramatma according to their groups.

Now, how can people do the anushthana of their Dharma?

Yathaanushtheeyamaane`na tvayi bhakttirnrinaam bhave`t,

svadhaarme`naaravindaaksha tatsamaakhyaatumarhasi.

(11. 17. 2)

Uddhavaji said, 'He Aravindaksha! He Kamalanayana!'

Aravinda and kamal both mean a lotus flower that blooms in the sunlight. The Paramatma's eyes always shine brightly, so He is called 'Aravindaksha' – aksha means eyes.

'Yathaanushtheeyamaane`na svadharme`na nrinaam tvayi bhakttih bhave`t – please tell me about that Dharma, the anushthana of which a manushya can do to get Bhagwan's bhakti.'

When a person does an anushthana of a sakara Dharma, to get some worldly gain, he does not have Bhagwan's bhakti. On the contrary, he

has bhakti for himself! Give some thought to this and you will realize the truth of this. People offer flowers and a garland to Bhagwan. They apply chandan, fold their hands and pray to Him. They do all this – but what do they want in return? They say, 'Bhagwan, please send me this much money.'

Who will get the money?

It is you who will get the money, not Bhagwan! So, is the expenditure you incur for serving Bhagwan or for serving yourself? The money will be spent in your own seva-puja. You are asking Bhagwan for money for doing your own bhakti. It is not that you are asking for money for doing Bhagwan's seva-puja!

One person says, 'He Bhagwan, give me a son.' He folds his hands and prays. He also offers some food. He is asking for a son for his own sukha. This is his bhakti for himself.

So, do an anushthana of Dharma in such a way that Bhagwan feels pleased. What is the method? 'He Kamalanayana, please describe in detail, this method of doing Dharma, which results in our obtaining Bhagwan's bhakti.

Puraa kila mahaabaaho dharmam paramakam prabho,

yatte`na hansaroope`na brahmaneabhyaattha maadhava.

Sa idaaneem sumahataa kaale`naamitrakarshana,

na praayo bhavitaa martyaloke` praaganushaasitah.

(11. 17. 3-4)

He Madhusudan! He Prabho!'

Mahaabaaho means a person whose hands are long and powerful; he is dexterous in his work. *Prabho* means a person in whom strength and power dominate. *Maadhava* means one in whom Gnan is dominant. *Maa* means *pramaa* – the highest thinking, and *dhava* means Master. Only a person in whom Gnan, shakti, and kriya dwell can carry out any anushthana of Dharma properly.

You should have the correct knowledge about what Dharma is, and what adharma is. Then, you must have the capacity to do the Dharma, and there should be a person who does the Dharmanushthana. These three factors are present in Bhagwan. A jeeva can get Gnan and bhakti from Bhagwan, learn the method of the anushthana, and then do the anushthana.

Uddhavaji said, 'You had, earlier, given Brahmaji the upadesh of that, which is the highest. You had come to him in the form of a Hansa. It is an upadesh that gives sukha.'

'Ka' means, the giver of sukha.

What is this Hansa form of Bhagwan?

'Hansa' means, one who has vivek. So, when Bhagwan gives the upadesh of Dharma, He explains what should be done and what should not be done; what is good and what is not good. This vivek helps a manushya to progress.

'Solahon dhaana baayeesa pase`ree' – grains are not all sold at the same price, you know! Millet and wheat are sold at different prices. A person who has vivek about what is proper to do and what isn't; what is to be eaten and what isn't; what is to be said and what should not be said – only such a person can do the anushthana of Dharma in the right way.

Are you aware of the effect your words will have on the other person? If not, keep silent, my brother; don't talk. A person who does not know how the other person will interpret what he is saying is not eligible to say things. The purpose of speech is not to discharge the dirt in your mana; it is to convey something correctly. So talk only if you know how to communicate correctly, or else, remain silent.

Do something only if you know the result will be good. Don't do it if it is likely to have an adverse result. This is called 'vivek'. Nothing should be done without evaluating the effect it is likely to have. Thus, vivek is needed right at the start of Dharma.

People calculate the result of their transactions. Similarly, you should have the knowledge about the result of your speech, karma, and bhoga. The name of the Devta of vivek is 'Hansa'. He abides in our hriday.

I remember going to study the 'Laghu Kaumudi' when I was very young. One day my Guruji asked me, 'do you know why our breath comes out once and goes out once, turn by turn?' I told him I did not know this. Guruji told me, 'look; there is a kamal inside the shareer. It has eight petals. A hansa walks round on it. When the hansa puts a foot on a petal, the petal is pressed down, and the air is pushed out. When it lifts its foot, the air rushes in again.' At that time I had believed what he told me to be absolutely true. I was still a child. I knew nothing about arguments and counter-arguments. My Guruji was a renowned scholar of Sanskrit Grammar. If he said that this is how the hansa steps on the petals of the lotus in the hriday, causing us to breathe out and breathe in, it would definitely be so.

It is from this that the sound *'soaham hansaah, hansaah soaham'* comes. People who follow the system of *naada-yoga* – doing Yoga with sound – practice this. This is also a kind of Yogabhyasa, a kind of upasana.

The Brahmatmaikya bodha – meaning, the realization that the Brahman and the Atma are one – is totally different from this. In this, the Brahma-padartha is seen directly through the Brahmakara vritti, the way we see the objects before us. The sakshatkara of the Brahman is never experienced twice. It only happens once. That, which needs to be repeated is not called Brahma-sakshatkara. That is one kind of upasana.

'So, this Hansa is the Devta of vivek. The episode of Hansa Devta manifesting before Brahmaji has been given in the thirteenth chapter. He gave Brahma upadesh about Gnan, Yoga, and Dharma. Therefore, *'hansaroope`na brahmane`abhyaattha maadhava* – He Madhav! It was You who assumed the form of the Hansa and give Brahma this upadesh about the greatest Dharma; the Dharma that gives supreme sukha.'

Sa idaaneem sumahataa kaale`naamitrakarshana,

na praayo bhavitaa martyaloke` praaganushaasitah.

(11. 17. 4)

To have enmity for Bhagwan means to not have vishwas in Him. As a result, a manushya becomes very thin and frail.

What does it mean, to say that he has become very thin and frail?

A person who does not have staunch faith in Bhagwan's kripa will be filled with worries. When you don't have vishwas in the Ishwara, your burdens will weigh heavily on you and you will be full of tension.

‘Therefore, He Prabho! The Dharma You had explained has faded since then. People do not know it properly, and won’t know it at all in future! There is none other than You, who can tell us about this Dharma.

Vaktaa kartaavitaa naanyo dharmasyaachyuta te` bhuvi,

sabhaayaamapi vairinchyaam yatra moortidharaah kalaah.

(11. 17. 5)

He Achyut! None but You can give a pravachan on this Dharma, or do the Dharmanushthana, and protect this Dharma. So, please do a pravachan, do an anushthana, protect the Dharma, and take it forward. He Shri Krishna! Not even Vasishtha and others in Brahma’s Sabha can describe this Dharma as You can. All the principal parts of Dharmagnan abide in You, in different forms.’

The Vedas and the Veda-angas abide in every follicle of Bhagwan’s shareer, so who can describe Dharma as well Bhagwan Shri Krishna can?

Kartraavitraa pravaktraa cha bhavataa madhusoodana,

tyaktte` maheetale` de`va vinashtam kah pravakshyati.

(11. 17. 6)

‘He Madhusudan! The Daitya of raaga is destroyed in the hriday of the manushya who does Your smaran.’

In what form does raaga stay in these times? People have moha for their family members and relatives – this is raaga. There is a Daitya called Madhu and another Daitya called Kaitabh.

Bhagwan's names are 'Madhusudan' and 'Kaitabhamardan' – the destroyer of Madhu and Kaitabh. Madhu is a form of raaga and Kaitabh is a form of dvesha.

So then, who can tell us the true Dharma? Only someone who is completely free of raaga-dvesha. If a person has raaga-dvesha he will give upadesh about his own Pantha. Manuji has explained, 'what is the Dharma we describe like?'

It is*, 'vidvadbhih se`vitah'* – it is followed by the vidvaan.

What if the vidvaan are durachari – their lifestyle is not good?

'No. *Sadbhih* – they are sadachari vidvaans.'

All right, but what if a sadachari vidvaan has raaga-dvesha?

'There is no raaga-dvesha in their mana – *nityam adve`sharaagabhih* – they are always free of raaga-dvesha.'

What if they merely display these virtues without having them?

'No; *hridaye`naabhyanugnaato.'* Manuji explained that the Dharma he gave upadesh of is followed by the learned people who lead virtuous lives, are free of raaga-dvesha, and filled with universal benevolence.

Vidvadbhih se`vitah sadbhirnityamadve`sharaagibhih,

hridaye`naabhyanugnaato yo dharmastam nibodhata.

(Manu Smriti 2. 1)

'I am going to describe that Dharma.'

Dharma is not something that is haphazard or casual. Only a purusha who has no raaga-dvesha in his hriday can describe it properly. People's

personal feeling color their opinions. Won't the smoke of a hookah spread a smell in the atmosphere? Of course it will.

Why?

Because there is some dirt in the tube of the hookah. Similarly, if a person's hriday is filled with the dirt of raaga-dvesha, talk of Dharma that comes out of that hriday will contain some partiality and some prejudice. Such people will be partial to their caste and Pantha. So, only someone who has no raaga-dvesha at all can give an unbiased upadesh on Dharma.

Uddhavaji told Bhagwan, 'Maharaj, just Your smaran destroys raaga-dvesha; how can there be any raaga-dvesha in You? Since You are completely free of raaga-dvesha, only You can give the upadesh of the true Dharma. Actually, it is You, who is the karta of Dharma. You are the one who protects Dharma, and the one who preaches Dharma. If You conclude Your leela and leave this earth, who else is there, who can give an upadesh about this Dharma? Shri Krishna! Nobody but You can preach this Dharma, so please tell me about it.'

Look; Shri Krishna has a *paraak* leela and a *pratyak* leela. The leela that takes place before the eyes is the paraak leela. Bhagwan's leela on the western shore of India is called a pratyak leela. The leela that takes place in the *pratygaatmaa* – meaning, within – is the pratyak leela. The leela done at Vrindavan is a paraak leela, a Poorva leela, meaning, it is done towards the eastern part. The Poorva leela is sakara.

Why?

Because it is done in front of the eyes, in front of the indriyas.

The pratyak leela is nirakara. So, when it is time for leela samvaran – meaning, for the leela of Bhagwan's Avatar to end – Bhagwan comes to the sea shore of western India. That means, Bhagwan concludes His leela at the Brahmatmaikya samudra.

Now, there is no incident of Dharma-adharma here, so the anushthana, *rakshana* (protecting), and pravachan of Dharma should be done before coming here. When this leela ends Bhagwan goes into the Brahmatmaikya bhava. He becomes nirguna, nirakara, and nirvikar – the Brahman. Then who will give a pravachan?

'So, please give a pravachan on Dharma to me now,' pleased Uddhavaji.

Tattvam nah sarvadharmagna dharmastvadbhaktti lakshanah,

yathaa yasya vidheeye`ta tathaa varnaya me` prabho.

(11. 17. 7)

'He Sarvadharmagna!'

A Dharmagna is one who has Gnan about Dharma. Uddhavaji called Shri Krishna 'Sarvagna', meaning that Shri Krishna has Gnan about all Dharmas.

There are people who know the Hindu Dharma but don't know about other Dharmas. Some know the Vedic Dharmas but not the avedic Dharmas, and some know the avedic Dharmas but not the Vedic Dharma. Shri Krishna is sarva-dharmagna – He knows all the Dharmas of the land, of other lands, past, present and future. The fact is, only a person who has Gnan about the quintessence of all Dharmas, and their comparative principles, can define Dharma accurately. A person who does not know about other Dharmas can't even define his own Dharma fully.

'Dharmam yo baadhate` dharmo na sa dharmah kudharma tat' – this point is brought up in the Mahabharata – the Dharmanushthana that creates an obstacle in another's Dharma is not Dharma; it is *kudharma* – it is a defective Dharma.

If a man is sitting at home doing dhyana and you start singing bhajans loudly, it will create an obstacle in his dhyana. Your intention may be to distract him and make him join you in bhajan. If so, your bhajan-dharma is an obstacle in his dhyana-dharma. That is a deficiency that has come into your Dharma.

Now, the man who was doing dhyana can tell you, 'I am doing dhyana. Please stop your bhajan.' If he wants you to stop doing bhajan so that he can do dhyana, that is also wrong.

Then, is it right to do dhyana or is it right to do bhajan?

Bhajan is right for the person whose Guru has told him to do bhajan, and dhyana is right for the person whose Guru has told him to do dhyana. The two should come to an understanding and adjust their timings, so neither becomes an obstacle for the other. The place and timing should be separate to enable each to carry out his Dharma unhindered by the other.

So, *'avirodhaattu yaa dharmahmunipungavah'* – the Dharma that does not obstruct the Dharma of another is true Dharma. Dharma that is carried out even if it disrupts another's Dharma is a kudharma. It is a *dharma-aabhaasa* – an illusion of Dharma.

This is why you should know about other Dharmas. Who does puja by ringing a bell, and who does puja quietly? Who feels pleased to hear 'Rama-Rama' and who feels pleased to hear 'Krishna-Krishna'?

There was a serious dispute between a newly married couple. When the bride came to her husband's house after the wedding, he told her, 'I have done Shankarji's puja since I was a child. You must also do Shankarji's bhajan.'

The girl said, 'I am the daughter of a Vaishnav. The only name I will take is that of Krishna!' The dispute became so serious that on the wedding night itself they began to talk of a divorce!

The girl had done japa of 'Krishna' since her childhood. She should be allowed to worship her Ishtadev, and the man should worship his Ishtadev. What is the need to make anyone change their mode of worship? Oh, it is the same Brahman in the form of Shiva and in the form of Krishna! There is no need whatsoever to quarrel over them. Both should stay in their own path. This is what is meant when it is said that a person who knows the basic substance that is present in all Dharmas does not oppose any Dharma.

'He Sarvadharmagna Krishna! *Tvadbhakttilakshano dharmah*.' The fact is that Bhagwan's bhakti is the lakshan of Dharma. Dharma is that, by which the Paramatma who abides in all hridays, is pleased – *'dharmastvadbhakttilakshanah'.* This word is given twice.

Bhagwan has said in the Shrimad Bhagwat:

Ahamuchchaavachairdravyaih kriyayotpannayaanaghe`,

naiva tushye`architoarchaayaam bhootagraamaavamaaninah.

(3.29. 24)

‘If somebody piles up a mountain of grain and gives it in daan, does it mean he has succeeded in pleasing Bhagwan? If a person gives lakhs of rupees in daan, does it mean he has succeeded in pleasing Bhagwan?’

Bhagwan says, ‘neither do I have any shortage of food, nor do I lack wealth. It is not the quantity of food, the amount of money, or the karmas done that please Me.’

Then what are You pleased with, Maharaj?

‘I am seated in the hriday of all beings. If you want to please Me at the cost of another’s dukha, I will not be pleased.’ Bhagwan is pleased when our chitta has sadbhava – goodwill for all. It is Bhagwan’s bhakti that we see Him in all.

So, *‘yathaa yasya vidheeyate` tathaa varnaya me` prabho’.* It is a special feature of the Shrimad Bhagwat that true Dharma is when all the separate Dharmas of different people are focused on the one Bhagwan being pleased. Let each person do his ordained Dharma, and do it in a way that he becomes Bhagwan’s bhakta.

(3)

- Hari, Bhagwan, and Sanatan.

Shree shuka uvaacha

Ittham svabhrityamukhye`na prishtah sa bhagavaan harih,

preetah kshe`maaya martyaanaam dharmaanaaha sanaatanaan.

(11. 17. 8)

Shri Shukadevji Maharaj said, 'when *svabhrityamukhya* – meaning, Bhagwan's chief servant, Uddhava, asked Bhagwan Shri Hari this question……'

The words 'Shri Hari' are given repeatedly in the Shrimad Bhagwat. The word *'hari'* means, *haranaat harih* – a person who does *harana*, meaning one who loots, is Hari. It is not that Bhagwan has chosen all good names for Himself. Some people say that He has chosen all the good names for Himself. No; Bhagwan also gave Himself the name 'Hari'. In Sanskrit, Hari means a person who loots, who runs away with riches.

What does Bhagwan loot?

He loots dukha – *'dukham harati'*.

If you feel dukha someday, remove your mana from the sansara for five minutes. Attach it to Bhagwan. Then, see whether there was any dukha in your mana for those five minutes or not! When Bhagwan is in your mana, there is no dukha in it. And when dukha is in your mana, Bhagwan won't be in it. You will see either the *murli-manohar*, *peetambaradhaaree* – the one who steals your heart by playing the flute and wears a yellow stole – Shyamsundar Shri Krishna smiling gently in your hriday, or there will be dukha. The mana can have only one thing in it at a time – either dukha, or the gently smiling Bhagwan!

Very well, my brother, dukha was looted by Bhagwan. But, a paapi who has paapa in his mana has to get the bhoga of paapa, which is dukha. A paapi gets dukha. When paapa is there, dukha will be there, won't it?

Yes, that is true, but when Bhagwan is in the hriday there will be no paapa in it. *'Paapam harati'* – He loots paapa also.

But, if there is vasana in the mana there will also be paapa.

Oh, my brother – Bhagwan also loots ahankara! He, who loots ahankara, is Hari! However, until the time you know yourself to be one with the Brahman – until you merge into the Paramatma – the ahankara will remain.

Bhagwan will also do the *harana* (stealing) of agnan. The agnan that makes you think that the Atma and the Paramatma are separate is taken away by Him. This is why He is called 'Hari'. *'Harati iti harih'*.

The word 'Hari' creates a movement from the throat to the head. There is a pulsation in the throat when you utter *ha* and a pulsation in the head when you utter *ri*.

During the waking state the mana stays mostly in the *kantha* – the throat and the *moordhaa* – the head. It stays less in the lower parts of the shareer. The eyes that see, the ears that hear, the nose that smells, the tongue that tastes and the skin that feels, and the brain that thinks – are all in the head. Therefore, the mana is mostly from the throat to the head while a person is in the waking state. A person sits in his throat when he imagines things and in his brain when he does vichar.

If you say, 'Hari! Hari! Hari!' it will create such a pulsation from your throat to the top of your head that the manovrittis get stirred up and churned. The pure Gnan in the mana rises up. That is why the name 'Hari' has great glory. In the same way, the name Krishna has great glory.

This Hari is sakshat Bhagwan. Bhagwan means, the one and only abode of aishvarya and madhurya. Bhagwan means – accompanied by Radharani. *Bhaga* means Radharani, and *vaana* means one who has Radharani. He is Bhagwan because He has Radharani.

The one who always has complete Gnan complete vairagya, complete aishvarya, complete yasha and complete Laxmi, is called Bhagwan.

And, chief among Bhagwan's bhaktas is Uddhavaji. 'Uddhava' means, a daily homa is done without doing the formal ritual of homa. 'Uddhava' contains 'ut' and 'hava'. Ut means *utkrishta havah uddhava* – where an excellent Yagna is done every day. That means, just as you get punya by doing a Yagna, and you get sukha – Uddhavaji's chitta felt a joyous sense of celebration and anand because of the influence of his bhagavad-bhakti.

Thus, Uddhavaji is the most superior among Bhagwan's bhaktas. *'Preetah kshe`maaya martyaanaam dharmaanaaha sanaatanaan'* – Bhagwan felt very pleased with Uddhavaji. And, *'martyaanaam kshe`maaya'* – He started to describe the Sanatana Dharma that gives kalyan to the manushya, who is surrounded by mrityu. (The Sanatana Dharma means the eternal righteousness that is not founded by any person at any point of time or particular place.)

Mrityu is after everybody, my brother. If you want to do Dharma, do it without delay. If you want to do some good, do it now. You may or may not get an opportunity again. All other things are done even in other yonis, like the different species of animals and birds. They also get bhoga, food and water, sleep, etc. You have been given a manushya yoni. The greatest factor of being a manushya is that you can do Dharma. A human being who fails to do Dharmanushthana wastes his life.

Bhagwan gave the upadesh of the highest kalyan of a manushya, by which he gets Bhagavad-bhakti.

What is the Sanatana Dharma? Sanatan is an adjective attached to Dharma. Every day a dosha comes – hunger comes every day and we have to eat every day. Our Mahatmas decided that since hunger comes every day, we should eat every day. 'Let us become free of worries about our bhojan and do bhajan,' they said. They know that every being gets the food according to his prarabdha. Now, the scientist says he will discover a method by which humans don't need to eat at all! This is stupidity. The *shaashvata dosha* – the eternal defect – will always be in our jeevan; have a shashvat treatment for it. You eat every day, your stomach gets filled every day, fresh blood and virility are created every day, and you have to defecate every day. Now, the scientist says he will discover a method by which you can eat every day, but don't have to pass excreta every day! The advance of science is a different matter and eating and drinking every day is a different matter. A manushya does *grahana* takes food – and does *tyaaga* – he discards it. What is this? Grahan and tyaga go on in a shashvat form in life.

Similarly, understand that kama comes into the mana, krodha comes and lobha comes. These are shashvat doshas. Like dukha, they are inevitable. If any person comes and tells you that kama, krodha and lobha never came to him, you can accept it if you have a lot of shraddha for the person. I don't tell you to dispute it; but such statements are contrary to the laws of Nature. Vikars rise in the chitta just as hunger rises in the shareer. A daily treatment is needed for both.

It is not that you should eat without discrimination when you feel hungry. There are rules for this. Earlier, the custom was that the meal would be planned from before, offered to Bhagwan as bhoga when it was ready, and then the people would eat. This rule was made for the treatment of

the disease called hunger. In the same way there should be a method for treating the disease of kama that comes into your mana.

The Sanatana Dharma is the name of the method for controlling kama in the Brahmacharya Ashram, for regulating it in the Grihastha Ashrama, subduing it in the Vanaprastha Ashrama, and becoming free of it in the Sanyas Ashrama.

That means the system of rules and methods to control the vikars that come to the mana is called 'Dharma'. Live according to the rules of Dharma; don't fritter away your life in harmful or useless activities. This is the way to control your doshas and to take your mana towards the Ishwara. The doshas that are sanatan need a remedy that is sanatan. These are not quick-fix remedies, they are permanent cures.

As long as there is kama in a manushya's mana, he has to live by the rules of Brahmacharya and marriage. Brahmacharya is observed up to a certain age, in a certain stage, and then the person accepts the state of the Grihastha Ashram. Unrestrained freedom cannot be accepted. You cannot say that you will indulge with just anyone when kama comes, or eat just anything when hunger comes. Life cannot be abandoned to such a lawless state. The rules for controlling desire and hunger are called the Sanatana Dharma. These rules have been formulated after a thorough study of human nature. They connect our jeevan to the Ishwara.

- The description of the Yoga-Dharma.

Shreebhagavaanuvaacha

Dharmya e`sha tava prashno naishre`yasakaro nrinaam,

varnaashramaachaaravataam tamuddhava nibodha me`.

(11. 17. 9)

Bhagwan Shri Krishna answered Uddhavaji. '*Tava e`sha prashnah dharmyah* – Uddhavaji, your question is filled with Dharma.'

That, which never lets go of Dharma, is called 'Dharma'. In grammar, the implication if the word 'dharma' is in the sense of *'anape`ta'* – meaning, not devoid of.

'Uddhava, the question you have asked is, itself, Dharma!'

That means, if anyone who does Satsang asks this kind of a question to a dharmagna, the very asking of such a question is Dharma. It is not proper to sit with a feeling of pride that you are a great Gnani.

'Naihshre`yasakaro nrinaam – asking such questions gives people who follow the Varnashrama Dharma the highest kalyan – Moksha. Therefore, I am giving you the upadesh of Dharma. Be alert, and listen carefully.

Aadau kritayuge` varno nrinaam hansa iti smritah,

kritakrityaah prajaa jaatyaa tasmaat kritayugam viduh.

(11. 17. 10)

At the start of this kalpa (era), while the Sat Yuga was still going on, all manushyas had only one Varna, called 'Hansa'. All the people were *krita-kritya* – meaning, they felt fulfilled – since their very birth. This is why the Sat Yuga is also called the Kritya Yuga.

Ve`dah pranava e`vaagre` dharmoaham vrisharoopadhrik,

upaasate` taponishthaa hansam maam muktakilbashaah.

(11. 17. 11)

Only the Pranav was the Veda at that time. I was Dharma, in the form of a bull, whose four feet were tapasya, shaucha, dayaa, and Satya. The bhaktas at that time were free of paapa. They were tapasvis of a high level. They did My upasana as the shuddha Parameshwara in the form of a Hansa.

Tre`taamukhe` mahaabhaaga praanaanmme` hridayaatrayee,

vidyaa praadurabhoottasyaa ahamaasam trivrinmakhah.

(11. 17. 12)

Param bhagavat Uddhava! When the Satya Yuga ended and the Treta Yuga began, the inhalation and exhalation of My breathing created the three vidyas of the Rig Veda, Sama Veda and Yajur Veda. From these three vidyas the actions of the *hotaa* – meaning, the Brahmin who offers oblations in the sacred fire, the *arghvyu* – meaning, the oblation offered, and the *udgaataa* – meaning, the Brahmin who chants the mantras – were manifestations of Myself. These are the three different parts of a Yagna and they are My swarup.'

- The creation and the nature of the Varnas and Ashrams.

Before explaining the Varnashrama Dharma Bhagwan explained how they were created, in two shlokas.

Viprakshatriyavitshoodraa mukhabaahoorupaadajaah,

vairaajaatpurushaajjaataa ya aatmaachaaralakshanaah.

Grihaashramo jaghanato brahmacharyam hrido mama,

Vakshah sthaanaadvane` nyaasah sheershani sansthitah.

(11. 17. 13-14)

From the mouth of the Virat Purusha – the Cosmic Man – emerged the Brahmins. From His arms emerged the Kshatriyas. The Vaishyas emerged from His thighs, and the Shrudras from His feet. They are identified by their nature and behavior.

'He Uddhava, I am also the Virat Purusha, and therefore, it is from My *urusthala* (thigh) that that the Grihastha Ashram has come. The Brahmacharya Ashram came from My hriday, the Vanaprastha Ashram came from My chest, and the Sanyas Ashram was created from My head.'

Now, the creation from the Pranav is that the Shrudras came from the A-kara, the Vaishyas from the U-kara, the Kshatriyas from the M-kara, and the Brahmins from the half-matra, from the Vedas.

The Brahmachari is from the A-kara, the Grihastha from the U-kara, the Vanaprastha is from the M-kara, and the Turiya Sanyasi is from the half matra of Aum.

This Vishva is the gross world – it is meant for doing seva. The Vaishya is for accumulating and organizing. The Kshatriya is for protecting and the Brahmin is for doing daan of Gnan. The swarup of the Brahmin is *samajha* – the right understanding.

Understand it this way – the Brahmachari is meant to do seva of his Guru and be educated by him. The Grihastha is meant to create a good future for himself by controlling kama, krodha, lobha etc and improve his jeevan. A Vanaprastha is meant to stay with his wife, but as an abhokta – he is not to indulge in bhoga.

The Brahmachari is the Vishva, the Grihastha is the Tejas, the Vanaprastha is the Pragna, and the Sanyasi is the Turiya. Their Dharmas are decided according to their stages in life and their gunas.

Varnaanaamaashramaanaam cha janmabhoomyanusaarineeh,

aasan prakritayo nrinaam neechairneechottamottamaah.

(11. 17. 15)

The Ishwara's shareer is their place of birth – their *janmabhoomi*. The word janmabhoomi used here should not be taken in the sense that somebody is born in Sindha, Gujarat, America or Africa. Here, janmabhoomi means that some are born from the feet of the Virat Purusha, some from His arms, some from His head, etc. Therefore, all the Varnas and Ashrams, and their respective janmabhoomis, is what creates their nature. A person created from the lower part of Brahma's shareer has to do the work of a lower grade, and those created from the higher parts have to do work of a higher grade. Each carries out his ordained tasks, and reaches the same Ishwara.

It is not that a person who travels First Class reaches the destination earlier than a person who travels Third Class! However, each has his own class. When railways first came to India, the village people were not yet familiar with trains. One man came to a village and boasted of having seen a train. 'It is black. People sit in different compartments and the train takes them from one city to another. You have to buy a ticket to travel in the train. It is an excellent system the Government has made.'

The villagers crowded round, full of questions. 'Oh, have you seen all this?' asked someone. 'Yes, certainly I saw it.' 'I have heard that there are four classes – First, Second, Inter and Third?' asked one man. 'Yes,

certainly,' said the man. 'I have heard that the fares are different for the different classes?' asked another. 'Yes, that's correct. The higher the class, the more you have to pay.' 'Then, the person who pays more would be reaching earlier than the ones who pay less?' 'Naturally!' The man had no experience of trains! He was just bluffing the villagers!

Thus, it is not that a person who does the work of seva will take longer to obtain the Ishwara than the one who does Veda-paatha! The Ishwara meets them all, but is all were to do the same kind of work, society would not be run so smoothly.

Four men went to another city. They decided to cook some rotis. One man was told to go and get flour etc from the market, another was told to get firewood. A third was told to light the fire. One of them said, 'No; we will all do the same work together.' Tell me now, how long would it take for them to go for the provisions, get firewood, light the fire, and cook the rotis, if they did not divide the work? Work that is distributed and done methodically is concluded smoothly and successfully.

Now, if you say that when the food is ready, the person who brings the water will get different food, the one who gets the flour will get different food and the one who lights the fire will get different food, it is not so. They will all get the same food.

In the same way, the karmas of the Varnas and Ashrams seem to be separate, but the seva of the Ishwara that is done through them – the bhakti with which they do their tasks – gets them the same Ishwara. It is not that they get different Ishwaras! This is how the Dharmas are different for the different Varnas and Ashrams.

The Dharma of the Brahmin is described first.

Shamo damastapah shaucham santoshah kshaantiraarjavam,

madbhakttishcha dayaa satyam brahmaprakritayastvimaah.

(11. 17. 16)

See the *svabhaava* – the nature – of the Brahmin! There should be shanti in his mana. If a person has ashanti in his mana, that is not the nature of a Brahmin. *'Damah'* means the *daman*, the subduing of the indriyas. A Brahmin should have control over his indriyas. He should not be lead by his indriyas; his indriyas should obey his dictate.

I go to people's houses. In some families the children are very well behaved and know the etiquette. They come and bow down without being told, and they sit by me. They are alert. If something needs to be brought, the immediately get up and bring it. In some homes I see the elders indicate with their eyes and the youngsters understand and do what is wanted. Then there are homes where the children don't do what they are told to do. Some are so unruly that they refuse to listen even when their parents shout at them.

This shows that there are five kinds of nature. One is the nature of a person who has disciplined himself – this is accepted as the nature of a Brahmin. A person who is unwilling to work, and has to be scolded to do his work, is considered a person of a lower grade.

Our indriyas are like children. The Shastra says, *'laalaye` chitta baalakam'* – discipline your indriyas gently, like children.

Just as the children in some homes are restless and fidgety, so are the indriyas of some people. They refuse to accept restrain. They should be trained, like a spirited young foal is trained to obey every sign of the

rider. It understands the rider's wishes and does what he wants. The rider does not need to use a whip. It is said that there was a horse that was so well-trained that it died of shock when someone used a whip once. Nobody had ever used a whip on it before!

Your indriyas should be so controlled that your eyes will look only at what you want to see and your ears will hear only what you want to hear. Thus, *damana* means, your indriyas are under your control.

'Tapah' means *samajhdaaree* – proper understanding. Tapa does not mean lying down on a bed of nails, or sitting surrounded by pots of fire. A person is elevated if there is tapa in his life, and *pata* (downfall) if he doesn't. *'Shaucha'* means pavitrata.

What is pavitrata?

Pavitrata means purity. Keep yourself clean externally and internally. Some people dress in a way that their shareer is not fully covered. They are careful to wash the exposed part of their body, but they don't bother about the parts that are covered. This shows that they think that others don't know what is hidden in their mana. They keep their mana filled with impurity. Oh, develop the habit of keeping yourself clean inside-out! A person who keeps his shareer dirty also starts staying dirty inside.

There is a very old shloka –

Yathaa hi malinairvastraih yatra tatropavishyate`,

e`vam chalitavrittastu vrittashe`sham na rakshati.

When a man's clothes are dirty he does not hesitate to sit down just anywhere, whether it is clean or not. In the same way, once a man allows

himself to fall from the right conduct, it is impossible to say how low he will fall.

External as well as internal pavitrata should be maintained carefully. I will tell you a little about the *niyama* – rule – of the Shastras. For example, the niyam of the Shastra is to wash the hands seven times after doing something, ten times after doing something, and seventeen times after doing something. You should not wash less than the ordained number of times. However, if – after washing your hands seventeen times – you feel you are not yet pavitra, you should wash your hands again. Here, the main factor in pavitrata is not the niyam; it is your inner feeling of *aatma-tushti* – inner satisfaction. You should feel that your shareer is clean and pavitra.

There are many kinds of pavitrata. One example is that *sootaka* – a temporary state of being apavitra – gets connected to the shareer if there is a death in the family. There are a number of other doshas in our shareer that become a cause of apavitrata. You should try to get rid of them.

Thus, when there is shanti in your mana, and you do Bhagwan's bhajan, and your indriyas are controlled – only then will you be able to do Bhagwan's bhajan properly. Do not give consideration to being praised by people. Don't take the fruit of the bhajan towards yourself – send it towards Bhagwan.

'Santoshah' – have santosh, be satisfied with whatever Bhagwan gives. A mother has many children. To one child she gives rich food like halwa-puri, and to another she gives soup and dry rotis. It is wrong to say that she is unfair. She understands that the son who is a wrestler can digest rich food, but the son who is an invalid can digest only very light food.

Therefore, you should think, 'whatever is given by the Ishwara is what is best for me', and be satisfied with whatever you get.

'Kshaantih' means to do *kshama* – to forgive. There is nobody in this world who has not, at some point or another, committed some offence, soma *aparaadha.* The Shastra says, 'who is there in this world, who has not something wrong? Some aparadh is done by every person at some time in life.'

When we do something wrong we forgive ourselves, but when another person does something wrong we want him to be punished. This is injustice, my brother! It cannot be accepted. If someone does an offence against you, forgive him, and if you do some aparadh do prayashchitta – atone for it be doing some penance. You should forgive others even if it is in your power to punish them. If you attempt to punish a person you will think about him and what he has done. You will think about how he should be punished. Bhagwan will be forgotten, the pavitrata of your hriday will be forgotten, and you will become involved in an effort to which you have no right.

'Aarjavam' – be straightforward. Arjavam is also called *saralataa* – to be straight in your speech. Say what is in your mana, or what you know about the matter without innuendo or exaggeration or withholding facts. Express yourself simply, honestly and accurately, if the need arises. If a man were to go on talking about every thought that came to him he would go mad! A person who cannot control his thoughts goes mad. You must have control over your mana, but if it becomes necessary to say what is in your mind, you should say it simply and clearly, without being devious.

'Madbhakttishcha dayaa satyam brahmaprakritayastvimaah.' Do bhakti of Bhagwan; don't become engrossed in doing bhakti of Seths and Ministers, relatives and associates. Bhakti should be done of the Ishwara who abides in the hriday of all beings.

In Sanskrit, the word *bhaktti* means *bhaaga*. Bhaag means a share, a portion. If the assets of a family are divided between four brothers, and each get one house of the four houses of the family, that house is his share, his bhaag. So, bhakti means bhaag – the portion that belongs to the Ishwara. Put yourself in the bhaag that is Bhagwan's. 'I am not in my father's portion, nor in my son's, nor in the Government's.'

In whose bhaag are you?

'I am in the Ishwara's bhaag. Let the Ishwara do bhoga of me.' When there is a division between the sansara and the Ishwara, put yourself in the bhaag that belongs to the Ishwara. If the question arises about who you want to stay with, say that it is the Ishwara you want to stay with. 'I want to stay where the Ishwara stays.'

This jeeva is an *ansha* – a bhaag – of the Ishwara. To make yourself a part of the Ishwara make yourself a drop in the ocean. That is called bhakti. Have bhakti for the Ishwara. Become His bhaag. Don't become anyone else's bhaag.

Bhakti means, *'bhanjanam bhakttih'* – to break. Another meaning of bhakti is *'bhajanam bhakttih'* – to do seva.

Hari son jori, saban son toryo. (I attached myself to Hari and broke away from others.)

Thus, it is bhakti to attach yourself to Hari and get detached from the sansara. The identification of a Brahmin is that he is always in the bhaag of the Ishwara.

Why?

A Kshatriya may try his best to induce a Brahmin to give a ruling in favor of an arrangement that is convenient to him, but he will not succeed. The Brahmin will tell him, 'you can provide for my sustenance or not, as you wish. I belong to the Ishwara. He will provide for me. I will not tell a lie to favor you.'

If a Brahmin lacks confidence in Bhagwan's protection he will arrange for a Sethji to be dishonest, for a Raja to do injustice, and the lower levels of society to cheat and steal. If he remains attached to the Ishwara he won't tell a Shudra to steal, or a trader to cheat. He won't tell a Kshatriya to indulge in violence or a Brahmin to give a wrong interpretation of the Shastra. A person who is connected with the Ishwara will be neither oppressed nor influenced by anyone into doing anything wrong. That is why a Brahmin should have Bhagwan's bhakti.

What is *'dayaa'*?

The people of this world are stuck to little things. They have disdained the greater thing. It is like a child giving away a diamond he wears on a chain round his neck in exchange of a small sweetmeat. The child is foolish. It doesn't know the value of the diamond. Now, is the child deserving of your dayaa – your compassion – that you explain the value of the diamond and stop him from this folly? Won't that be a kind thing to do?

In the same way the jeevas of this sansara lose the priceless gem by giving it up in exchange for the paltry bhogas of this sansara. The manushya shareer you have got can be used to obtain the eternal, unchanging, indestructible treasure hoard of Paramananda that is Bhagwan. Those who are in a manushya shareer get involved in the bhajan of vishays instead of the bhajan of Bhagwan behave like foolish children.

The Dharma of a Brahmin – who has the right understanding – is to have compassion on those who have forgotten the Ishwara and become engrossed in the sansara.

'Satyam' – Satya is to never let go of the awareness that the Paramatma is present in all beings. *'E`ka sad vipra bahudhaa vadanti'* – the Satya is one; the Brahmins explain it in different ways. Thus, it is the nature of Brahmin to always hold on to that Satya.

Te`jo balam dhritih shauryam titikshaudaaryamudyamah,

sthairyam brahmanyataishvaryam kshatraprakritayastvamaah.

(11. 17. 17)

'Te`jo balam dhritih shauryam'* – it is said that the nature of a Kshatriya is to be *te`jasvee – bright, like fire. Nobody can suppress a person who is tejasvi because of his indomitable spirit. Nobody can compel him to what is wrong. The authentic Kshatriya is one who nobody would dare to ask for a false testimony. A Kshatriya has the strength to subdue the wicked. If a wrong impulse comes to his mana he will have the power to subdue it.

'Dhritih' – a Kshatriya has the fortitude to endure both sukha and dukha, whatever comes. *'Shaurya'* means the courage to face adversities. This is one of the qualities of a Kshatriya.

'Titikshaudaaryamudyamah' – a Kshatriya should endure the difficulties that come into his life. He should have magnanimity, be hard working, and have *'sthairya'* – stability. He should also have Brahmin-bhakti. Just as the hand works efficiently when the mind is stable, but nothing is done properly is there is confusion in the mind, when the Brahmin loses his balance, so does the Kshatriya. There are episodes in the Manu Smriti, Vishnu Purana, Mahabharata and other ancient books that mention how some places in and close to India, like China and the forest tribes, once followed the Varnashrama system. Their society had the divisions of Brahmin, Kshatriya etc. They believed in the Vedas and the Ishwara. However, they gradually fell from Dharma when their connection with Brahmins faded out.

There is a beautiful episode in the Mahabharata.

Brahmakshatre`na sahitam kshatram cha brahmanaa saha,

sanyuktau dahatah shatroon vanaaneevaagnimaarutau.

When Brahmins and Kshatriyas work together their combined strength destroys the enemy the way fire and wind combine to destroy a forest.

Thus, there should be both shakti and buddhi. *'Kshatra'* means one who has strength and Brahmin means one who has buddhi. If a person has buddhi, but no strength, what will that buddhi achieve? And, if a person has strength, but no buddhi, what will that strength achieve? When both buddhi and strength are of a high caliber, it is called *unnati* – advancement, upliftment. Both are needed in your jeevan.

'Aishvarya' means the capacity to rule over others. It is a Kshatriya's nature to have aishvarya.

The nature of a Vaishya is explained next.

Aastikyam daananishthaa cha adambho brahmase`vanam,

astushtirarthopachayai rvaishya – prakritayastvimaah.

(11. 17. 18)

'Aastikataa' means belief in Bhagwan. It is the svabhava of a Vaishya to believe in Bhagwan and in Paraloka. You have come into this birth after having done some things somewhere. Your next birth depends on the things you do in this birth. The Atma existed before you were born and will exist after you die. When a person believes that the jeeva goes to Paraloka after death, believes what is written in the Veda-Shastra, and believes in the Ishwara, that is called *aastikataa*.

'Daananishthaa' means to have nishtha in doing daan. When money comes into your house it is after causing some dukha to somebody or another. There is always some dosha in the wealth that comes in. If a manushya does daan the dosha that has accompanied the income is removed; if not, the dosha remains and accumulates, and breaks out at some point in life.

In earlier days the prosperous families of a village would, on their own, build a school to teach Hindi and Sanskrit to the children. Or, they would build charitable clinics, exercise centers, or a Mandir, to benefit the people. Now, they don't have the inclination to do charity, and taxes have increased. Now, these facilities will be created by others after their money has been taken away from them.

To do daan in order to remove the doshas in the income is of vital importance. A Vaishya has nishtha in daan; he believes in the importance of daan. *'Adambho brahmase`vanam'* – it is not proper to make a display of your good deeds, that you are a Gnani, a great bhakta or a great Dharmatma. Some people tell me, 'Maharaj, I do not publicize the things I do.' Saying things like this is giving themselves greater publicity! *'Khyaatirdambhah'* – *khyaati* means fame, and *dambha* means pride and hypocrisy. Your virtues should be kept hidden, my brother. *'Brahmase`vanam'* – means, to do seva of those who devote their lives to the study of the Vedas, in preserving our ancient knowledge and culture, and our Dharma. The sustenance of these Brahmins should be provided for.

'Atushthirarthopachaih' – a Vaishya is not satisfied with what he earns. To earn in plenty and do daan in plenty is the nature of a Vaishya.

Shushrooshanam dvijagavaam de`vaanaam chaapyamaayayaa,

tatra labdhe`na santoshah shoodra prakritayastvimaah.

(11. 17. 19)

'Shushrooshanam dvijagavaam' – to serve the Brahmins and the cows with reverence, do puja of the Devta, to be free of deceit and accept whatever if given as remuneration for their labor, is the nature of a Shudra.

You see, the purport of the sanskaras of these four Varnas – Brahmin, Kshatriya, Vaishya and Shudra – is that the human being is not created for bothering about only his own sukha and benefit. Each person, regardless of his Varna, is the form of a *vyashti* – an individual, a unit; but it is essential that he remains connected to the *samashti* – the entirety.

The purpose of a manushya jeevan is to obtain the Ishwara. These days it is said that man is a social animal – meaning, people should live amicably in society. Our ancient Rishi-Munis said that we should live amicably – not only in society, but also with the Ishwara, because He is the greatest.

The Ishwara is the greatest, both geographically and historically. Since He is the upadan karana of all Creation, He is the greatest. If you remain connected to Him you won't do himsa – you will not knowingly do an injury to any being. You won't do raaga-dvesha. Nor will you get trapped in moha-mamata. You will become Mukta.

Thus, the sanskaras of the Brahmin, Kshatriya, and Vaishya are meant to connect the manushya to the Ishwara. Take the example of stones – there are many stones, but the murtis of the Shaligram, Narmadeshwara, Radha-Krishna, and other, are given a ritual sanskara, and are meant for doing puja. So, a murti gives kalyan.

In the same way, when a person is given a sanskara of being a Brahmin, Kshatriya or Vaishya, and carries out his Dharma according to his Varna – each Varna has specific sanskaras – he gets bhagavat-bhakti. A special upliftment comes into his jeevan.

This abhiman of belonging to a certain Varna is not cut away all at once. When the superior abhiman of belonging to a particular Varna comes, it cuts away the lower abhiman of being an ordinary manushya. The practice of Dharma cuts away the superior abhiman and connects the manushya to the Ishwara. If someone wants to cut away the abhiman at one stroke, it can't be done. The lower abhiman is removed by cultivating a higher abhiman. This is why the Varnashrama Dharma is included in the

Vedic Sanatana Dharma. It helps to purify the nature of the manushya and connects him to the Ishwara.

After explaining the prakriti of the Brahmin, Kshatriya, Vaishya and Shudra Bhagwan describes the prakriti of those who are totally Tamoguni.

Ashauchamanritam ste`yam naastikyam shushkavigrahah,

kaamah krodhashcha tarshashcha svabhaavoante`vasaayinaam.

(11. 17. 20)

Not keeping pavitra, telling lies, stealing, being nastika, a tendency to quarrel unnecessarily, remain in the grip of kama and krodha and worldly longings, are signs of a person who is steeped in Tamo guna. Such people are very far from the nature of a Brahmin, Kshatriya or Vaishya. People become like that when they stay away from society. Pavitrata comes into the svabhava of those who live amicably in society.

Shri Krishna now tells Uddhavaji about a Dharma that is meant for all people, whoever or wherever they are.

Ahinsaa satyamaste`yamakaamakrodhalobhataa,

bhootapriyahite`haa cha dharmoayam saarvavarnikah.

(11. 17. 21)

'Ahimsaa' – don't even think of misfortune coming to anybody.

When will ahimsa be poorna?

Ahimsa will be poorna when you become one with the Brahman. 'Ahimsa' means, do not cut anyone. When you think, 'I am separate and

you are separate, this is separate and that is separate', the feelings of 'I-mine' and 'you-yours' remain. When you become one with the Paramatma your nature will be fully that of ahimsa.

Look; the Ishwara is obtained by the person who begins to practice ahimsa.

'Satyam' – there should be a resolve in your jeevan that you will speak the satya. A person who has resolved to speak the satya will want to seek out what the Satya is. Many people consider their day dreams to be Satya. They say that what they feel is the Satya. So, find out what the Satya is.

There is no other Satya apart from the Paramatma. If you take a niyam to speak the satya, you will search for the Satya, and if you seek the Satya you will find the Paramatma.

'Aste`yam' – don't accept anything that is stolen, my brother. Asteya means you should not steal anything. Don't take anything that is not rightfully yours. Now, give some thought to what actually belongs to you. Oh, everything belongs to the Paramatma! So, when asteya is established fully in your jeevan you will obtain the Paramatma.

'Akaama-krodha-lobhataa' – when do you feel kamana? It is when you feel you lack something. Therefore, until you feel that you are poorna, kamana will be present in your jeevan, and you will remain a bhokta. So, take a niyam, 'I will become nishkama. I will become one with the Paramatma.' This is a path that will take you towards the Paramatma.

When does a person feel kamana? Kamana is always for something you don't have. Till when will this lack of things continue? It will continue until you become one with the paripoorna Paramatma. As long as you

feel that the Paramatma is separate from you, you will feel, ‘Goloka is not in me. Vaikuntha is not in me. I don’t have this. I lack that.’ You will go on wanting.

When can you become fully nishkama?

It is when you obtain the Brahman.

Someone may say, ‘krodha comes – when will I be free of krodha?’

Krodha will be removed automatically when you see the Paramatma in all. A person who takes a niyam that he will not succumb to krodha will see the Paramatma in all. A person who takes a niyam to be nishkama will find the Paramatma everywhere.

Each of these niyams are such that if followed, they lead the person to the Paramatma. Don’t think them to be ordinary, external methods of no particular importance. Look – we can make the Brahman and the Atma one instantaneously! If kama and krodha remain, let them; don’t do lobha. Lobha is to be too miserly to let go of the things that have come to you.

Kamana takes two forms. One is to desire what you don’t have and the other is to hold on to what you have. The former is called kama and the latter is called lobha. You are bound to get dukha if you keep holding onto something. So, stand up with both hands in the air – see whether you get the Paramatma or not! Don’t have the lobha of keeping anything with you. Letting go of lobha enables you to obtain the Ishwara.

‘Bhoota priyahite`haa’ – do what is pleasing for all beings. Try to do things that give comfort to people and benefit them. Tattvagnan doesn’t happen, except in the antahkarana. *‘Dharmoayam saarvavarnikah’* –

these Dharmas – ahimsa, satya, akrodha, nishkamata, nishkrodhata, nirlobhata, bhootapriyata, and hitata – hitata means to do what benefits others. These are all universal Dharmas and eternal Dharmas. It makes no difference whether a person is a Hindu, Muslim, Sikh, Christian, Parsi, or any other – these Dharmas are common to all manushyas at all times.

- The Brahmacharya Ashram Dharma.

It is very important to know the Dharma of the Brahmacharya Ashram, to know how people in ancient times help the overall progress of their children.

Dviteeyam praapyaanupoorvyaajjanmopanayanam dvijah,

vasan gurukule` daanto brahmaadheeyeeta chaahutah.

(11. 17. 22)

In course of the ordained rituals – called sanskaras – a child came to the *upanayana* – sacred thread – sanskara, when he was initiated into the Gayatri Mantra and given the sacred thread. Upanayan means to take the child near. 'Up' means near and 'nayan' means, to take.

In Hindi, nayan means the eyes, vision. The words *neeti* and *ne`taa* are both formed from the word nayan. Neeti means ethics and neta means a leader who shows people the way to progress and well being. The neta is the eyes of the people. The history of words is very interesting. So, people took their son to the ashram of a Guru and left him there to study and get overall training.

Among the benefits of this system was that when a boy stays at some distance from his parents and family, he does not get spoilt. Staying with

the Guru makes him detached and objective about people and situations. He cultivates a balanced outlook.

Children who stay at home see their parents living according to the rules of the Grihastha Ashram. The wrong kinds of feelings arise at an early age. This was avoided by sending the child to the Gurukula. A child who is at home also sees many kinds of problems. He sees the worries and tensions, the sukha-dukha that come to the family, somebody dying and somebody recovering from an illness, some wedding and some strife, etc. All these distract him from his studies. Staying at the Gurukula protected children from these distractions, and emotional involvement in worldly matters.

At the Gurukula, the boys learned to live a disciplined life, eat simple food, live without luxuries, and work hard. A feeling of tyaga came into them. They became tapasvis and learnt titiksha. They learnt how to endure discomfort with fortitude. Nowadays, people want a High School next door. They don't want to send their sons to college. 'Let the child stay at home and study with a tutor,' they say.

'Vasan gurukule` daanto brahmaadheeyeeta chaahutah'* – a child should stay at the Gurukula, not at the house of his parents or his maternal uncle. Children who stay at home get spoilt. They are not brought up with the right discipline. So, *'vasan gurukule`' – stay at the Guru's ashram and *'daanta'* – learn self-restraint. It is alike a horse trained to obey the rider's sign.

It is not that boys were sent to the Gurukula for only studies. Study could be done at home by appointing competent tutors. The purpose of sending their sons to a Gurukula was that they would learn how they should behave with elders, learn different kinds of work, and also study

seriously. *'Brahmaadheeyeeta chaahutah'* – when Guruji called them to study they obeyed. It is not that they could ask to be given lessons when it suited them.

Me`khalaajinadandaakshabrahmasootrakamandaloon,

jatiloadhautadadvaasoaraktapeethah kushaan dadhat.

Snaana – bhojana – home`shu japochchaare` cha vaagyatah,

na chchhindyaannakharomaani kakshopasthagataanyapi.

(11. 17. 23-24)

A Brahmachari should wear a girdle of moonja grass. This protects his chastity and ensures that he does not sleep too much. Blood circulation is less in the lower part of the body, and more in the higher part because of this. *'Ajina'* means a deerskin. Ants and other creatures don't come on deerskin. The shakti generated by japa, tapa and dhyana does not flow into the earth if the Brahmachari sits on a deerskin.

A Brahmachari should hold a *danda* – a wooden staff – in his hand. He should wear a necklace of rudraksha beads, a yagnopaveeta, and keep a kamandalu – vessel for water – with him. He should have a *jataa* long, matted hair. That means, he should not groom himself to look neat and elegant. It is not that he should apply the milk of a banyan tree to make a jataa.

'Adhautadadvaasah' – a Brahmachari should not bother about being well dressed, or keep his face clean and shining all the time, but he should maintain pavitrata at all times.

'Araktapeethah' – a Brahmachari's bed should be plain and simple, not colorful and decorated. His back should not be red – meaning, he should not rest on his back; he should be active. *'Kushaan dadhat'* he should not let his hand caress his cheek or body. The sukha of touch should not be indulged in.

'Snaanabhoje`nahome`shu japochchaare` cha vaagyatah' – a Brahmachari should observe mauna while bathing, eating, doing japa, and when he goes to the toilet. People form the habit of talking, but not of observing silence. Parents and teachers teach a child how to talk, but not how to hold their tongue!

'Nachchhindyaannakharomaani kakshopasthagataanyapi' – a Brahmachari should not cut the hair that grows in the armpit and other parts of the body. He should not cut his nails himself. Some people have a habit of biting their nails. Dirt is ingrained in the nails; they are not meant to be put into the mouth. These things are to be avoided.

Re`to naavakire`jjaatu brahmavratadharah svayam,

avakeerne`avagaahyaapsu yataasustripadeem jape`t.

(11. 17. 25)

People who have resolved to maintain Brahmacharya should not indulge in masturbation. If by chance, the seminal fluid flows out in a dream, due to some dosha in the food intake, the person should get up immediately, take a bath, do pranayam, and do the japa of the Gayatri Mantra. This becomes a prayashchitta.

Agnyarkaachaaryagovipraguruvriddhasuraan shuchih,

samaahita upaaseeta sandhye` cha yatravaagjapam.

(11. 17. 26)

A Brahmachari should do homa, offer arghya (water), to the Surya, serve his Guru, feed cows, and show respect to Brahmins. He should behave respectfully with his senior and elders, do puja of the Devta, and remain pavitra always. There should be no fickleness in his mana; it should always be focused on his upasana. He should do the ritual of Sandhya Vandan every morning and evening without speaking, but he is permitted to speak during the Sandhya Vandan done at noon.

The Shastras describe four Sandhya Vandans – morning, evening, noon and midnight. Chintan of the Paramatma should be done in all four. The midnight chintan is only for travelers – it is for Sanyasis who want to obtain Gnan about the Paramatma. The other three Sandhyas are for all. You should give a little time to focus your mana on the Paramatma. This gives great shakti. *'Sam'* means *samyak* – entire; and *'dhyaa'* means dhyana. Sandhya should be done in silence while doing japa.

Aachaaryam maam vijaaneeyaannaavamanye`ta karhichit,

na martyabuddhyaasooye`ta sarvade`vamayo guruh.

(11. 17. 27)

'Aachaaryam maam vijaaneeyaat' – a Brahmachari should consider his Acharya – the teacher with whom he stays – to be the sakshat Ishwara. Shri Krishna said, 'the shishya should consider his Acharya to be My form.'

The Shastras describe how Bhagwan's prasad should not be considered to be mere food. Prasad is divine. Bhagwan's murti should not be considered to be stone or metal – consider it to be His swarup. In the

same way, the Guru should not be considered a shareer made of bones, flesh and skin. You should feel, 'Bhagwan Himself has descended in the form of my Guru.'

All right; sit down one day and do some chintan. Is there anybody in this world for whom you have no dosha-drishti? Is there nobody who is free of faults in your opinion? Or, is your antahkarana such that it does not have the ability to accept that this is a person who has no doshas in him? This is a point on which vichar should be done, isn't it? So, that manushya is called the Guru, in whom you don't see faults. The darshan of the Paramatma – the Ishwara – is done in that form.

And, I will also tell you this: if, in the screen that is this world, you can obtain the Ishwara, and actually interact with Him, it is in the form of the Guru. The *paaramaarthika* – meaning, pertaining to the highest Satya – Ishwara is obtained through the Gnan that the Atma and the Paramatma are one. Apart from this, all the other ways by which the Paramatma is obtained are *praatibhaasika* – they are illusionary.

'Aachaaryam maam vijaaneeyannaavamanye`ta karhichit' – until you get the abheda darshan of the oneness of your Atma and the Brahman, do the abheda darshan of your Guru and the Ishwara. Look; this is a yukti, it is a method you have to understand. Until you get the Gnan that your 'I' and the Ishwara are one, you should do the dhyana that your Guru and the Ishwara are one. What happens is, that when your Guru and the Ishwara can be one, then the disciple and the Ishwara can also be one.

The vritti that removes the impossibility of this thought is, 'how can I ever be the Ishwara?' Oh, start to believe that the Guru is the Ishwara, and see – 'I am not separate from the Ishwara either' – this Gnan will come

to you. A person who does not have the bhakti to believe his Guru to be the Ishwara, will never be able to believe that he is the Ishwara. Therefore, *'aachaaryam maam vijaaneennaavamanye`ta karhichit'* – you should never disdain your Guru.

'Na martyabuddhyaasooye`ta sarvade`vamayo guruh. I am aware that this is the twentieth century, and I am saying this to you, who are all highly educated people, but the helplessness of my mana makes me say it. *'Na martyabuddhyaasooyate`'* – people tend to say that like anyone else, the Guru is also born and will die one day. This dosha should not be seen in the Guru. This is *asooyaa*. Asuya means to see dosha in somebody's guna. Your Guru did kripa on you like a father, when he said, 'come, son, sit with me', and the son says, 'he is pampering me to trap me.' What does that mean? It is such a suspicious attitude that is called asuya. It is asuya to see some dosha even in the Guru's kripa.

'Sarvade`vamayo guruh'* – the fact is that the Guru is all the Devtas. If you go to any loka in search of the Devta – for instance, you go to the Suryaloka in search of Surya Devta, you won't find him. You will find only gas. This Guru-Devta, my brother, is *sarva-de`vamaya all the Devtas abide in Guru-Maharaj. You can get the darshan of whichever Devta you want, in him.

Saayam praatarupaaneeya bhaikshyam tasmai nive`daye`t,

yachchaanyadapyanugnaatamupayunjeeta sanyatah.

(11. 17. 28)

The *shishya* (disciple) should also take up the responsibility of their food. He should go for bhiksha to five or seven houses every morning and

evening, and place before his Guru whatever he gets. Guruji will see what is suitable for the Brahmachari and give it to him. The Brahmachari should eat wheat the Guru gives. If the Guru does not give him anything to eat he should understand that this is a day for him to fast. Even when anything else is given to him he should take permission from his Guru before using it. There should be restraint even in this. If the Guru tells him to drink milk, he should have only one glass. It is not that he drinks up the whole bottle of milk! *'Sanyata'* – there should be *sanyama* – restrain – even in this.

There is a story in one of the Upanishads, or in the Mahabharata, that a Guru told his shishya, 'stop taking bhiksha.' The shishya obeyed. The Guru said, 'stop drinking the foam of the calf's mouth,' and the shishya stopped having even that. Gradually the shishya became blind. Seeing his Guru-bhakti, the Devta did kripa on him and restored his vision. He also gave the Brahmachari the upadesh of Tattvagnan.

Sushrooshamaana aachaaryam sadopaaseeta neechavat,

yaanashayyaasanasthaanairnaatidoore` kritaanjalih.

(11. 17. 29)

While doing the Guru's seva the shishya should do upasana like one who is inferior, not show his own importance or virtues. People go to the Guru and tell him about the good things they have done. At times it is very amusing to listen to their talk. When one Satsangi gets tired of talking about himself, another Satsangi comes, and begins to talk about himself. This suits me very well, because them there is no need for me to say anything!

The stream of Gnan flows downwards, like water. It does rise up to someone who sits in a high seat.

'Yaanashayyaasanasthaanairnaatidoore` kritaanjalih'* – if a shishya sits in a vehicle or a bed with his Guru he should sit on a lower level. *'Naatidoore` kritaanjalih' – he should walk behind the Guru, but not so far behind that he can't immediately attend to the Guru's needs. Nor should he walk so close behind that he bumps into the Guru if the Guru stops suddenly. *'Kritaanjali'* – the shishya should keep his hands empty, folded respectfully, so there is not the slightest delay in doing what the Guru tells him to do. Even the minor delay in putting down something he is holding is to be avoided.

E`vam vritto gurukule` vase`dbhogavivarjitah,

vidyaa samaapyate` yaavad bibhrad vratamakhanditam.

(11. 17. 30)

This is the way a young man should stay at the Gurukula. He is there to learn the Veda, not bhoga! Bhoga is to be learnt in the Grihastha Ashram. Yoga is to be learnt in the Brahmacharya Ashram. Learn tapasya and titiksha while you are at the Gurukula. You are here to learn the Shastras, etc, and also to learn proper behavior.

'Vidyaa samaapyate` yaavad bibhrad vratamakhanditam' – a Brahmachari should carry out the vrata of unbroken Brahmacharya, and stay with the Guru until he has completed his education. The description of a Brahmachari who wants to go into the Grihastha Ashram when his studies are completed is explained. Now, Bhagwan explains the niyam for those who want to practice lifelong Brahmacharya.

Yadyasau chhandasaam lokamaarokshyan brahmavishtapam,

gurave` vinyase`dde`ham svaadhyaayaartham brihadvratah.

(11. 17. 31)

If a person aspires to go to the Vedaloka or Brahmaloka – Vedaloka is the world that is filled with Gnan, and Brahmaloka is the world where there is only bhava – a person gets whatever he feels – then, *'gurave` vinya se`dde`ham'* – he should make a resolve to practice Brahmacharya all his life. He should dedicate his shareer to the feet of his Guru. 'Henceforth, I am yours.'

Agnau guraavaatmani cha sarvabhoote`shu maam param,

aprithagdheerupaaseeta brahmavarchasvyakalmashah.

(11. 17. 32)

A person who wants to practice life-long Brahmacharya has to be extremely vigilant. He should see the one Paramatma in agni, in his Guru, as his Atma, and in all beings. He should not see anything as being separate from the Paramatma. This applies to a Brahmachari as well as to a Sanyasi.

Multiplicity is perceived by the indriyas. The eyes see the roop, the ears hear the shabda, the skin experiences touch, the nose smells the smell, etc. If you remain engrossed in the information given by the indriyas you will not get the Paramartha-Gnan, my brother.

The Paramartha-Gnan is that in which you get the darshan of the oneness in the multiplicity. So, don't consider anything to be separate at the level of the Paramartha. The one Paramatma is present in all. You

should do upasana with this attitude. *'Brahmavarchasa'* – hold on to the Brahmateja, the brightness a person gets when he gets Brahmagnan. Furthermore, you should not do paapa.

Streenaam nireekshanasparshaanalaapakshve`lanaadikam,

praanino mithuneebhootaanagrihasthoagratastyaje`t.

(11. 17. 33)

In ancient times both boys and girls stayed at the Gurukula to study the Vedas. Both wore the yagnopaveeta. There is a description of both boys and girls studying at the ashrams of Kanva and other Rishis. Later on the niyam was made that those who got monthly periods would not have the yagnopaveeta sanskara, so the girls were separated from the boys. This created the division of the *samantra kriyaa* – rituals done using mantras; and the *amantra kriyaa* – ritual or puja done without the use of mantras. However, this creates no hindrance to the practice of Brahmacharya, so everybody should practice Brahmacharya.

Furthermore, everybody should obtain Gnan of the Vedartha – the purport of the Upanishads. The question of being qualified is with regard to the uttering of the Veda-Mantras, not of studying the Vedas. If a woman wants to maintain Brahmacharya all her life, there are some niyams with regard to men. If a man wants to be a Brahmachari all his life there are some niyams with regard to women.

'Nireekshana' means, to look at someone with kama. *'Sparsha'* means to touch. *'Samlaapa'* means to chit-chat, and *'kshve`la'* means to flirt. The Sanskrit word *'kshve`la'* becomes *'chhe`da'* in Hindi, which means, to

tease, or flirt. Any person who wants to maintain Brahmacharya should stay away from these.

'Praanino mithuneebhootaanagrihasthoagratastyaje`t.' Don't look at any being who is engrossed in sensual enjoyment. This niyam is for all, whether a man or a woman, a Brahmachari or a Sanyasi.

Shauchamaachamanam snaanam sandhyopaasanamaarjavam,

teerthase`vaa japoasprishyaabhakshyaasambhaashyavarjanam.

Sarvaashramaprayukttoayam niyamah kulanandana,

madbhaavah sarvabhoote`shu manovaakkaayasamyamah.

(11. 17. 34-35)

To maintain pavitrata and wash the mouth after eating – *'aachamana'* means to rinse the mouth thoroughly. It is not proper to merely wipe the lips with a few drops of water. The mouth should be thoroughly rinsed. For those who do achaman while doing some ritual, the rule is to drink water three times in such a way that the water reaches the hriday. There are rules about which person should do achaman in which way.

The person should do *snaana* – bathe, and then do the upasana of the Sandhya Vandan. His behavior should be honest and straightforward. Those who want to practice life-long Brahmacharya should spend most of their time in a tirtha, doing japa. They should not touch the people they are forbidden to touch, nor eat the food they are forbidden to eat, and not even talk to those they are forbidden to mingle with. A Brahmachari should adhere to all these niyams.

'Sarvaashramaprayukttoayam niyamah kulanandana – He Uddhava, giver of anand to your kula, these niyams are meant for all the people who practice the Varnashrama system.'

Bhagwan then explained the most important niyam – *'madbhaavah sarvabhoote`shu manovaakkaayasanyamah* – keep your mana, vani and shareer under control and see Bhagwan in all.'

When you see Bhagwan in all, there will be no himsa. The thought of hurting any being will be removed. So, keep your mana, vani and shareer restrained and see Bhagwan in all, whether the person is a Brahmachari, Grihastha, Vanaprastha or Sanyasi.

E`vam brihadvratadharo braahmanoagniriva jvalan,

madbhakttasteevratapasaa gandhakarmaashayoamalah.

(11. 17. 36)

What does it mean, to follow all these? Bhagwan explains the fruit of these efforts.

'E`vam brihadvratadharah braahmanah' – when a Brahmin, who has obtained the Gnan of the Vedas, maintains this vrata all his life he becomes tejasvi like agni – *'agniriva jvalan'.* His personality attains the summit of excellence. Intense tapasya destroys all the various vasanas of his hriday, and it becomes nirmal. Ultimately he gets Brahmabhava.

- The Dharma of the Grihastha Ashram.

Bhagwan explains what a person should do if he does not want to be a life-long Brahmachari, but wants to go into the Grihastha Ashram after completing his studies. The topic of the Grihastha Ashram starts here.

Athaanantaramaave`kshyan yaa jignaasitaagamah,

gurave` dakshnaam dattvaa snaayaad gurvanumoditah.

Griham vanam vopavishe`tpravraje`dvaa dvijottamah,

aashramaadaashramam gachchhe`nnaanyathaa matparashchare`t.

(11. 17. 37-38)

A person who wants to enter the Grihastha Ashram should wait until his studies of the Vedas are completed. After that he should first take his Guru's permission to go into the Grihastha state. He should proceed only after getting his Guru's permission.

How should he go to the Grihastha Ashram?

'Gurave` dakshinaam dattvaa snaayaad' – he should offer dakshina to his Guru.

Today's Grihasthas say, 'it is our right to get gnan. We should get learning. It is the duty of a teacher to give us the upadesh of gnan. If somebody gives us this upadesh he is only doing his duty – where is the question of dakshina?'

No, my brother, you should give dakshina to your Guru.

What is dakshina?

The meaning of dakshina given in the Shrimad Bhagwat is wonderful! Have you become *daksha*, meaning skilled, in the subject your Guru has taught? 'Dakshina' comes from 'daksha'. Dakshina is offered to show that you have successfully learnt what your Guru taught you.

There was a Brahmin. He told his Guru, 'Maharaj, you have taught me the Vedas. Please accept some dakshina.' The Guru said, 'my son, there is no need to give dakshina. You did your studies sincerely, and you did my seva. I am satisfied with this,' the shishya persisted in his request. 'All right,' said the Guru. 'Bring me whatever you want.'

He shishya went to Raja Raghu, but all Raghu had were some clay vessels. Raghu was a Samrat – an Emperor – but he had given away all he had in daan. There were such Emperors in ancient times, you know! Raghu felt worried about what to give the Brahmin for his Guru. He did not want to turn away a Brahmin empty handed. He picked up his bow.

Kubera, the Devta of wealth, felt nervous when Raghu picked up his bow. He showered gold during the night. Raghu gave the gold to the Brahmachari, who went and gave it to his Guru as dakshina.

Thus, if a man is a Brahmachari and he wants to go into the Grihastha Ashram, he should give dakshina to his Guru, and then get married. If he wants to remain a Brahmachari all his life, there is no need to give dakshina. These are the two rules.

'Griham vanam vopavishe`tpravraje`dvaa dvijottamah' – whether he goes into the Grihastha Ashram, becomes a Sanyasi, or goes into the Vanaprastha Ashram, he should go straight from one Ashram to another. He should not do injustice, and stay without an Ashram for even one day.

'Aashrama' is where a person abides and does *shrama* – hard work – according to the rules of the Vedas. *'Aa'* (to come) is separate and *'shrama'* is separate. An Ashram is not meant for idleness. A person who does no shram cannot maintain Brahmacharya. Keep this in mind.

Why can't a person who does no shram maintain Brahmacharya?

Work digests the *veerya* (virility) of the shareer. If a manushya doesn't work with the shareer the virility is not digested. It can come out from the eyes, or the nose, or the ears, or somewhere else. So, you should do some work and digest the virility in the body. Therefore, go from one Ashram to another.

'Naanyathaa matpashachare`t' – a person who wants to obtain Bhagwan should never do anything that is forbidden by the Shastras. He should do what the Shastras advocate. This also means that a person who wants to do bhagavad-bhakti is not bound by the rules of any Ashram, or to follow the Ashrama Dharma. The arrangement of the Ashrama Dharma is for those who wish to live as a Dharmatma.

Grihaarthee sadrisheem bhaaryaamudvahe`dajugupsitaam,

yaveeyaseem tu vayasaa taam savarnaamanu kramaat.

Ijyaadhyayanadaanaani sarve`shaam cha dvijanmanaam,

pratigrahoadhaapanam cha braahmanasyaiva yaajanam.

(11. 17. 39-40)

Bhagwan said, 'if you want to enter the Grihastha Ashram – *sadrisheem bhaaryaamudvahe`dam* – marry a maiden who is your equal, to avoid strife arising out of higher-lower level problems. Else, the wife may taunt

the husband later on that his Varna is lower or higher than hers. You should marry a *sadrisheem kanyaa* – a maiden who is of your level in every way.

Another point is that she should not have a bad name in the village for any reason – *jugutsitaam.* If there is something in her past that has made those who know her critical of her, that also becomes a cause of interpersonal friction in future. The husband may taunt her by saying, 'oh, you have always had this fault.'

Therefore, my brother, the level of the wife should match the level of the husband. A girl from a wealthy family for a boy of a wealthy family, and a girl from a poor family for a boy of a poor family; a girl from an educated family for a boy of an educated family, etc should be selected. A beautiful girl should be chosen for a good-looking boy and an ordinary looking girl for a boy with ordinary looks should be chosen.

Furthermore, the husband should be older than the wife, and they should be of the same Varna. A man can marry a girl of a lower Varna. The rule is that a Brahmin can marry a girl born in the family of a Kshatriya or Vaishya, and a Kshatriya can marry a girl from a Vaishya family. However neither a Kshatriya, nor a Vaishya, nor a Shudra can marry a girl from a Brahmin family. The children of such marriages are described as the form of anuloma-pratiloma – meaning, the natural order and against the natural order. A Dharma-patni, however, is always of the same Varna. If not, she is called a patni, not a Dharma-patni.

'Ijyaadhyayanaani sarve`shaam cha dvijanmanaam' – Yagna, adhyayan, and dhyana should be done by all; never neglect doing these three. It is not that only Brahmins should study the Vedas, and Vaishyas and Kshatriyas should do Yagnas. Yagnas should be done by Brahmins,

Kshtriyas and Vaishyas. Study of the Vedas should also be done by all three Varnas, and daan should also be done by all three.

'Pratigrahoadhyaapanam cha braahmanasyaiva yaajanam' – however, to take daan, to teach, and do Yagnas are a Brahmin's livelihood. There are two motives in this. One is for this loka only, and the other is for this loka as well as Paraloka. To do daan, study the Vedas, and do Yagnas is for this loka as well as for Paraloka. To do the ritual of the Yagna for somebody else, study, and take daan is only for this loka. They provide a livelihood to a Brahmin, although to take daan is not a good livelihood.

Pratigraham manyamaanastapaste`joyashonudam,
anyaabhyaame`va jeeve`ta shilairvaa doshadrik tayoh.
(11. 17. 41)

The Brahmin should understand that the task of accepting daan is very bad. It destroys tapasya, teja, and yash. A person who takes daan becomes a *pratigrahee* – a receiver of daan.

Look; wealthy people are *parigrahee* – accumulators; hoarders – and those who take daan are pratigrahis. It is not good to be an excessive parigrahi or an excessive pratigrahi. These two tendencies abide in all antahkaranas, in the form of a *graha* – a planet – that gives trouble. So, you should avoid them. A person who does parigraha or pratigraha is not able to do tapasya. He does not get teja, and he does not get yasha either. Therefore, a Brahmin should earn his living by teaching, or by doing Yagnas for others. He should not make taking daan his livelihood. He should remember that it is a lowly thing to take daan – *'tayoh doshadrik'.*

Ve`da puraana smritikara nindaa, purohitee karma ati mandaa.

The Ramacharitamanasa says that the work of a *purohita* – a family priest – is a work of a low category. This work is continued in order to maintain

our culture and the sanskaras of Dharma. So, if you feel there is dosha in it, *'shilairvaa doshadrik tayo'* – gather grain left behind in the field and eat it. Don't ask anyone for anything. Don't depend on anybody and spoil your chitta. A Brahmin should be vigilant about this.

Braahmanasya hi de`hoayam kshudrakaamaaya ne`shyate`,
Krichchhraaya tapase` che`ha pre`tyaanantasukhaaya cha.
(11. 17. 42)

'Ayam hi braahmanasya de`ha' – this Brahmins deha has not been given for lowly bhogas. This deha is not a salesman of paltry goods. *'Kshudra'* means *khudraa* – small things of little worth.

Then, what is a Brahmin shareer for?

'Krichchraaya tapase` che`ha' – a Brahmin shareer is given for doing severe tapasya in this jeevan. Furthermore, *'pre`tyaananta sukhaaya cha'* – it is given to get great sukha after death. It is not given for getting paltry, insignificant sukha. Manuji has written about this. There are three or four beautiful shlokas in the Manu Smriti on this.

Braahmano jaayamaano hi prithivyaamadhijaayate`,
eeshvarah sarvabhootaanaam dharmakoshaaya guptaye`.
(Manu Smriti 1. 99)

When a Brahmin is born on this earth, what is his purpose? *'Eeshvarah sarvabhootaanaam'* – he is the Swami of all beings. The Ishwara gives buddhi to all – people live according to the buddhi they have. A Brahmin is born to safeguard the treasure trove of Dharma.

Sarvasvam braahmanasye`dam yatkinchijjagateegatam,
shre`shthye`naabhijane`ne`dam sarvam vai braahmanoarhati.
(Manu Smriti 1. 100)

Everything in this world belongs to the Brahmin. It is by his anugraha that we have what we have; the Brahmin is the original owner. So, don't get

caught up in little things. Don't consider yourself to be inferior, or lacking in anything. Let your jeevan be filled with tapasya. You will get sukha ultimately; you will obtain the Paramatma.

Shilonchhavrittyaa paritushtachitto dharmam mahaantam virajam jushaanah,
mayyarpitaatmaa griha e`va tishthannaatiprasakttah samupaiti shaantim.
(11. 17. 43)

It is not that people who have great wealth get shanti. No connection is seen between wealth and sukha. I have seen poor people who are sukhi, and people with immense wealth who are dukhi. Had wealth and sukha been one, all wealthy people would be happy and all happy people would be wealthy! Wealth is something different and sukha is something different. This point should be clear in your buddhi.

Bhagwan Shri Krishna is telling Uddhavaji, *'grihe` e`va tishthan shaantim samupaiti* – he experiences shanti while staying at home.'

Many people stay at home, but they don't experience shanti. My brother, there is a method of staying at home. Stay at home in such a way that you are able to experience shanti.

What is that method?

The first point is, *'shilochchhavrittyaa paritushtachittah'* – the contentment of your chitta should be undisturbed even if you have to live on discarded stuff from the market, or grains left behind in the fields. That means, you should subsist on the minimum of needs. If you catch hold of little things you will get dukha. Don't let go of the contentment of your chitta; it is something very precious.

The second point is, *'dharmam mahaantam virajam jushaanah'* – don't get involved in the small Dharma. Follow the bog Dharma.

Now, what is small and big in Dharma?
When someone does Dharma with a wish to get something, the Dharma becomes small.
What is this?
Look, I need to eat four rotis today. I spend two rupees to buy four rotis, and eat them. The two rupees were small and the four rotis were big, because they were necessary for me. Thus, the thing for which we give Dharma away becomes big, and the Dharma becomes small.
So, do Dharma, but keep the Dharma. Let it be of greater importance; don't exchange it for bhoga. People do Dharma to buy bhoga, thinking, 'I will go to Swarga and get an Apsara there. I will get wealth in this world, and do bhoga.' Don't do Dharma like this. This is sakama Dharma. Do nishkama Dharma.
This is the way you will get shanti even at home.
If you begin to buy other things with Dharma, Dharma will become inferior to those things. *'Virajam jushaanah'* – do Dharmanushthana with no other kamana than to please Bhagwan, and to make your antahkarana shuddha.
The third point is, stay at home, but, *'mayyarpitaatmaa'* – dedicate your shareer, indriyas, and mana to Bhagwan. Become Bhagwan's, and see whether you get shanti or not! When you become Bhagwan's, your home will become Bhagwan's.
The fourth point is, *'naatiprasakttah'* – do asakti, but nor much. Manage with moderate asakti.
If these four points are in your jeevan you will get true shanti even while living at home with your family.
Society has a duty towards a person who has dedicated his life to Bhagwan, and to follow such a Dharma. A person who is asanga and has

minimized his needs, should be looked after and supported by those who have the capacity to do so.

Samuddharanti ye` vipram seedantam matparaayanam,
taanuddharishye` nachiraadaapadbhayo naurivaarnavaat.
(11. 17. 44)

Bhagwan said, 'when a Brahmin is content within himself, has minimized his necessities, and spends his jeevan focused on Me, people see him do My bhakti. They see that he is in need of food, and provide for his food, clothing and other needs. These people provide for My bhaktas, and I provide for them.'

Taanuddharishye` nachiraadaapadbhayo naurivaarnavaat.

There was a Seth in a village in Rajasthan, who kept an eye on the condition of the people of the village. He would find out which family needs food, and send food to them. There was a Brahmin in that village who refused to take daan from anyone; no matter how greatly he needed things. The Seth would get some curd set, slipping in ten or twenty rupees into the milk before it set. The coins were hidden when the curd set. He would send the pot of curd to the Brahmin's house. The Brahmin's wife would take the pot of curd into the kitchen and take out the coins before serving the curd. The Brahmin never knew about the help his family received from the Seth.

My grandfather had told me that when he was a child, a wealthy man in our village would find out when guests arrived at somebody's house. He would find out whether the person has the means to feed the guests. When guests arrived at our house he would send his wife or daughter-in-law to our house, with a basket of vegetables on her head, pretending to be a vegetable seller. She would go to the kitchen and lower the basket from her head. Under the vegetables there would be ghee, rice,

dal, etc. She would unload everything and leave. The visitors never knew that these things had been sent by the wealthy man.

Thus, a person who keeps track of who needs help, and extends help to the people who do Bhagwan's bhajan and are content – Bhagwan says 'I keep a watch on them. If they face any difficulty or danger, I save them, like someone whose boat is about to sink but he is suddenly saved.'

It is everybody's duty to help such people. Bhagwan said, 'even the Raja has a duty to those who dedicate their lives to Me.

Sarvaah samuddhare`draajaa pite`va vyasanaat prajaah,
aatmaanamaatmana dheero yathaa gajapatirgajaan.
(11. 17. 45)

Just as it is the duty of a father to save his son if his son is in trouble, it is the duty of a Raja to look after the people of his Kingdom, who are engrossed in My bhajan. The Raja should find out where the people are, who have no accumulation but are engrossed in My bhajan, and content within themselves. He should ensure that such bhaktas of Mine face no shortage of food, clothes, etc. It is the duty of the ruler to provide for their basic needs.'

The third point Bhagwan explained is that you should not be entirely dependent on the Raja or anyone else. *'Aatmaanamaatmanaa samuddhare`t'* – don't expect the Raja or anybody else to give you a livelihood, honors, or gifts. Have the fortitude to face difficulties and solve your own problems. Do not expect anything from anybody.

E`vamvidho narapatirvimaane`naarkavarchasaa,
vidhooye`haashubham kritsnamindre`na saha modate`.
(11. 17. 46)

A Raja's paapas are destroyed completely when he looks after the bhagavad-parayan people in his kingdom. When he dies he goes to Swarga and enjoys its pleasures along with Indra,'

Very well; how should a bhagavad-parayan Grihastha, who is content within himself, deal with sudden misfortune?

Bhagwan said:

Seedanvipro vanigvrittyaa panyaire`vaapadam tare`t,
khadge`na vaapadaakraanto na shvavrittyaa kathanchana.
Vaishyavrittyaa tu raajanyo jeeve`nmrigayayaapadi,
chare`dvaa vipraroope`na na shvavrittyaa kathanchana.
(11. 17. 47-48)

Always remember that you should not serve under a *neecha purusha,* meaning, a person who is base. Take employment with a person who is kind and ethical. If a Brahmin finds it difficult to earn a livelihood, he should become a trader or shopkeeper. However, a shop of what? *'Panyaire`vaapadam tare`t'* – as long as the misfortune continues, he should sell things that are not wrong or harmful. It is not right for a Brahmin to have a shop that sells liquor. When the misfortune is over he should seal the shop and live like a Brahmin.

'Kadge`na vaapadaakraanto' – if his misfortune is great and the income of a shopkeeper is not enough he should take a Kshatriya's job as a guard or soldier. However, *'na shvavrittyaa kathanchana'* – he should never lower himself by working for a base person because associating with a base person arouses baseness.

This description differs a little from the one given in the Shastras. The Dharma Shastras say that if a Brahmin cannot make a living for himself from his ordained work, he should do the work of a Kshatriya. If even that is not enough he should do trading or have a shop. Bhagwan Shri

Krishna, however, said that is a Brahmin needs to enhance his income he should do some kind of business. If even that does not work out, he should do the work of a Kshatriya. Since it is the Bhagwat-Dharma that is propounded here, the work of a Kshatriya is pushed to second place because it is connected to himsa.

Now, Bhagwan explains that if misfortune comes to a Kshatriya he should earn a living by doing business or by hunting. Or else, he can teach for a fee. However, *'na shvavrittyaa kathanchana'* – he should not stoop to the vritti of a dog; meaning, he should not demean himself.

Why?

Look – what is the lakshan of a neech purusha? A dog wags its tail and licks the feet of the man who feeds it. The man feels flattered. A person who is inferior is happy when someone flatters him. I had gone to Shri Aurobindo's Ashram in Pondicherry once. There I observed that a man who was very dark-skinned spent far more on soap, oil etc than others. So, who has the greatest need for being praised? It is a person who lacks inner satisfaction and is burdened by a feeling of inadequacy. Such a person feels happy when he is praised.

A person who needs praise from other people and needs other things is actually a small type of person. Thus, the characteristic of a neech purusha is to feel important by making others dance! That is why it is said that you should never accept a *shva-vritti* – a lowly inclination – to earn a living.

Shoodravrittim bhaje`dvaishyah shoodrah kaarukatakriyaam,
krichchhraanmuktto na garhye`na vrittim lipse`ta karmanaa.
(11. 17. 49)

A Vaishya who faces misfortune should do the work of a Shudra, and if a Shudra faces misfortune he can to the work of an artisan, sculptor, etc.

This, however, is only for the duration of the difficulty. When the problem is over he should not continue with work of a lower tendency.

Ve`daadhyaayasvadhaasvaahaabalyannaadyairyathodayam,
de`varshipitribhootaani madroopaanyanvaham yaje`t.
Yadrichchhayopapanne`na shukle`nopaarjite`na vaa,
dhane`naapeedayanbhrityaannyaaye`naivaahare`t kratoon.
(11. 17. 50-51)

Arranging the vrittis in this way, a Grihastha should do five daily Yagnas without fail. One is to repay the debt of the Rishis by a study of the Vedas. To study the Vedas is essential.

People say, 'my brother, I can't study the Vedas.'

If you can't study the other books, you should certainly study the Gayatri Mantra at the very least. If you study only the Gayatri Mantra and practice some self-restraint, and lead an upright life, you are a superior Brahmin. Therefore, study of the Gayatri should certainly be done without fail. It is essential for a *dvija* – meaning, a person who has received a yagnopaveeta and initiated in the Gayatri Mantra – to know the Gayatri.

The other daily Yagnas are repaying your debt to the Pitris – your forebears. *'Svadhaakaara'* means, to do *shraaddha* and *tarpana* for ancestors. *'Svaahaa'* means to do homa for the Devta. You should offer food, water, asana etc to other humans, according to their worthiness. Do seva that is suited to that person.

Thus, you should do seva of the Devta, Pitris, Rishis, and the bhootas – beings – you should do seva of all.

Someone may ask, 'after doing all this, where will I have the time to do Bhagwan's bhakti?'

Oh, my brother! It is Bhagwan who is before you! Have Ishwara-buddhi for your father and mother, and do shraaddha and tarpan for your parents and grandparents with shraddha. As long as your parents and grandparents are living, do their seva and have shraddha for them even after their death.

Where will you meet the Ishwara? If He meets you, it will be in the form of this jagat. You will attain Him through these five indriyas. How else can you attain Him? In fact, you are obtaining the Ishwara, my brother, but you don't know it! *'Madroopaajyanvaham'* – everything that is seen is the Ishwara's roop. You should consider everything to be the Ishwara and do its seva-puja every day.

You should also do big Yagna-Yaag sometimes.

A Mahatma was invited to a village for a big Hari-kirtan. When he went and stayed there, a tailor came to him. 'Maharaj, you have come to this village for the function, but I am leaving the village because of it.'

'Why are you leaving the village?' asked the Mahatma.

'The Zamindar of this village has organized this function in your honor. He has imposed a *chandaa* (subscription) of forty rupees on me. If I give him forty rupees, what will my children eat? So, I am leaving this village.'

My brother, any festival that is held by forcing people to contribute gives great dukha. Don't do any celebration, Yagna-Yaag, etc by this method. It will all be ruined, if somebody gives money without shraddha.

Therefore, Bhagwan explains which kind of money should be used for Yagnas, etc.

Yadrichchhayopapanne`na shulke`nopaarjite`na vaa,
dhane`naapeedayanbhrityaannye`naivaahare`t kratoon.
(11. 17. 51)

You should do a Yagna, but there is no need to do a Yagna if you have to make a great effort to earn money for doing it. If your earning is such that there is something left over after your routine expenses, then you should use that money to do a Yagna. *'Shukle`nopaarjite`na vaa'* – you should have white money, not black money; meaning, the money should be honestly earned and rightfully yours. It should be money that is left over after the needs of your family and yourself. It is not right to snatch money from someone and accumulate wealth by unethical means. What is accepted in the Ishwara's Durbar is righteousness. Therefore, *'Shukle`nopaarjite`na'* – white wealth means that the money used is earned honestly.

'Dhane`naapeedayanbhrityaan' – to call people to work on a voluntary basis, or make your servants work extra hours without giving them remuneration for their work and do a Yagna with the money saved in this manner, should never be done. These poor people go half-hungry to feed their family. A Yagna should be done without making your dependants suffer.

To do a Yagna means to let the Brahmins who recite the Vedic mantras get some income. The tradesmen who provide all the materials get some income, and the Kshatriyas who do guard duty get some income, and the Shudras who do the hard labor also get some income when a Yagna is done. A Yagna is done with the purpose of distributing surplus wealth to all sections of society. If you don't pay your servant his due, the Yagna is destroyed. So, give generously to your servant when you do a Yagna.

Now, it is explained that even for a Grihastha, the best thing is to have nishtha in remaining uninvolved in unnecessary worldly activities. Withdraw your mana from everyone, and attach it to the Ishwara seated within.

Kutumbe`shu na sajje`ta na pramaadye`t kutumbyapi,
vipashchinnashvaram pashye`dadrishtamapi drishtavat.
(11. 17. 52)

Agreed that you have a large family – parents, wife, children, elder and younger uncles and others – but even so, you should not have so much asakti for your family that it results in another family becoming dukhi. The other family is also a family, please remember. So, the thought of making your family sukhi at the cost of another family becoming dukhi is absolutely wrong.

And, *'na pramaadaye`t kutumbyapi'* – you should not do the slightest pramad. Never relax being vigilant.

Someone may say, 'all right, my brother, I will not relax my vigilance as far as my family is concerned, nor have asakti for my family. However, I should certainly accumulate the means of bhoga for myself. I should also have some Yagna-Yaag done to improve my Paraloka.'

Bhagwan said, '*vipashchinnashvaram pashye`dadrishtamapi drishtavat.'* Look, pramad means, to forget the Ishwara. If someone has a deep love for his own family, and enmity for another's family, that is wrong. Furthermore, he gets so involved with his family that he forgets the Ishwara – that is also wrong. *'Na pramaadye`t'.* Bhagwan went so far as to say, 'My brother, give up even your desire for Swarga. It does not matter if you don't obtain Swarga. Give up the desire for Swarga, and don't cause any suffering for any being in this world.'

'Vipashchinnashvaram pashye`dadrishtamapi drishtavat' – a vidvaan purusha – *viprakrishta chinoti* – also grasps the point that is not overt. A person who knows the quintessence should understand that the objects of this world are transient. They will perish sooner or later. It is the same with the objects of Swarga.

There is a mantra in the Vedas. *'Tadyathe`ha karmachito lokah ksheeyate`'* – just as people choose good quality bricks to build a house, and the house falls in time when the bricks become old and eroded, people choose to do Dharma and goo karmas. These are the bricks for a mansion in Swarga, which is also destroyed in due course. Even the Apsaras of Swarga have to be born as an ant or some insect on earth when their punya-karmas are used up. It is the same with the Devtas.

Thus, *'adrishtamapi drishtavat'* – Swarga is like a dream world. The substance of which Swarga is made is light and flimsy. The objects in Swarga are not gross matter – they are mental projections. Swarga is like a dream. It is ephemeral. Don't have a desire for Swarga either.

Very well, Maharaj; in any case I don't really want Swarga, and now you have told me not to want it. I accept what you say. Who has seen Swarga anyway, that we should want it?

You see, today's manushya is ready to give up the desire for Swarga. All our Vedantis will also say they have no desire for Swarga. People want a good house, wife, and wealth. If there is anything they don't desire, it is Swarga! The meaning of this is that they have no vivek about loka-Paraloka. Don't convince yourself that a person who can't give up things of this loka can give up the things of the Paraloka! They refute Swarga because it is not in front of them. It is a matter of grapes being sour!

Bhagwan now describes what a person should do for relatives and friends, in this life.

Putradaaraaptabandhoonaam sangamah paanthasangamah,
anude`ham viyantye`te` svapno nidraanugo yathaa.
Ittham parimrishanmukto grihe`shvatithivad vasan,
na grihairanubadhye`ta nirmamo nirahankritah.
(11. 17. 53-54)

'This is my son, this is my wife, these are my elders, and these are my relatives and friends' – what is their coming into your life like? It is *'paanthasangama'* – like being co-guests in a traveler's lodge. The jeevan of a jeeva is very long. The jeeva exists since time immemorial. It continues to flow in the stream of time until he meets the Ishwara.

Until a person has the experience of the Atma and the Brahman being one, the jeeva is everlasting. Srishti after srishti and pralay after pralay go on happening, and the jeeva remains. Nobody knows how many times he has got married, how many births as a woman and how many as a man, as a son, a father, a friend, etc he has had.

There is a description in the Shrimad Bhagwat that the spirit of Chitraketu's dead son was summoned. He asked point blank, 'those who weep for me, of which birth were they my father and mother? I have been born thousands of times, and have had thousands of fathers and mothers.' Thus, in the long journey of a jeeva, these relatives and friends keep meeting the way we meet people during a long journey.

And, *'anude`ham viyantye`te`'* – these people are also given up when the deha is given up. You become separated. *'Svapno nidraanugo yathaa'* – it is just like the scene in the dream state leaves you when you wake up. All that is connected to the shareer is given up when the deha is given up. After death, the son is not the son, the mother is not the mother, and the father is not the father. They are our life companions for as long as the deha is there. When the jeeva sets out in search of the Ishwara he goes ahead, leaving all else behind.

Ittham parimrishanmuktto grihe`shvatithivad vasan.

Bhagwan tells us, 'stay at home, but don't let go of the thought that there is no permanent companion in life. Then, you will be mukta even while living at home. You won't get trapped in family life. Therefore,

‘*grihe`shvatithivat vasat’* – stay in the house as a guest stays. If a person is a guest in somebody’s house, and there is a quarrel between the husband and wife, he pretends not to hear anything. He has no wish to intervene and settle the dispute.

The Shrimad Bhagwat says you should leave your *manushyatva* (being a human) in the manushya-loka, and live in the bhagavad-loka. Change your Gotra (subdivision of a caste) – you are of Achyut’s Gotra! Your name becomes Sevamanjari (manjari means a blossom) or Premamanjari! Now, make your age sixteen; meaning, become indifferent to all the thoughts that fill you mana. Let the person remain in the manushya-loka; create a new loka for yourself!

You are Sat-Chit-Anand-ghana. You are one with the Parabrahm Paramatma. You are the swarup of the Paramatma; you are His ansha. You are not related to this sansara; you belong to another world. This is a charitable Guesthouse to which you have come for a few days.

Na grihairanubadhye`ta nirmamo nirahamkritah’ – don’t bind yourself to your home. It is just a convenience. You are not for the house – the house is for you. In earlier days Mahatmas lived without needing any abode. Then the thought came that bhajan becomes difficult under the adverse circumstances of the four months of the rainy season, the intense heat of summer and the chill of winter. So, Mahatmas decided to start building sheds to avoid these hindrances to their bhajan. Sheds gradually became palatial ashrams, but even then, people are not satisfied!

‘Nirmamah nirahankritah’ – do not attach mamata and don’t do ahankara. Everything belongs to Bhagwan. Have no mamata for anything, and don’t consider anything to be yours. Don’t get a feeling of importance by linking worldly objects or position to yourself.

Karmabhirgrihame`dheeyairishtvaa maame`va bhakttimaan,
tishthe`dvanam vopavishe`t prajaavaanvaa parivraje`t.
(11. 17. 55)

Just as there is an Ashvamedha Yagna, there is also a Grihamedha Yagna. When a person stays at home and worships the Rishis, Devtas and Pitris, does seva of guests and gives a bed for the night to a traveler, and feeds the hungry – it means that he has made the house to provide comfort. These are Yagnas done at home as the aradhana of the Ishwara. Stay at home and do the puja of the Ishwara who is seated in all forms. If you do this, your house and family life are successful.

Let your heart be filled with bhakti and your mana filled with a wish to do seva, and your hriday be filled with prema. A shopkeeper should want to give the best goods to the customer, so that he feels happy and leaves with a feeling of sukha. A customer should go to the shop with the thought, 'I will pay the price the shopkeeper asks. He should get the feeling that Bhagwan has come in the form of this customer.'

When people have the wish to benefit one other that is called bhakti. When the wish to cheat comes into the mana it means the bhava of bhakti is destroyed. The fact is, Bhagwan is in both forms, and you should want the benefit of both.

'Tishthe`dvanam vopavishe`t prajaavaanvaa parivraje`t' – if this is the way you live you can live at home all your life. There is no harm in it. There is no harm if your home becomes a Vanaprastha. If you have sons who will continue your family line you can become a Sanyasi. There is no harm in that either.

However, if a manushya does not live by this method –

Yastvaasakttamatirge`he` putravittaishanaaturah,
strainah kripanadheermoodho mamaahamiti badhyate`.

Aho me` pitarau vriddhau bhaaryaa baalaatmajaaaatmajaah,
anaathaa maamrite` deenaah katham jeevanti dukhitaah.
E`vam grihaashayaakshiptahridayo moodhadeerayam,
atriptastaananudhyaanmritoandham vishate` tamah.
(11. 17. 56-58)

There are some people whose mana and buddhi become asakta in their family and home. Catchers of birds apply strong glue to wooden sticks and place them on the ground, spreading grain all round. Birds come to eat the grain. Their wings get stuck to the glue and they cannot fly away. They are caught. So, by *'aasakta'* you can understand that the wings of Gnan and bhakti that make us capable of flying to Bhagwan, leaving this sansara, stop functioning when we get asakta in any worldly object or matter. You cannot break free of this sansara if you have asakti. 'This is mine, this is mine, and this is also mine' – these attachments keep you bound.

'Putravitte`shanaaturah' – the person has longings.

What does he long for? Is it for obtaining the Ishwara?

Just put your hand on your heart and think – do tears ever come into your eyes with the thought, 'he Prabhu! When will You come?' Tears come for your wife, and for your son, but not for the Ishwara!

Where is your buddhi asakta? Asakti is for that, which you feel you cannot live without. Your chitta-vritti has become asakta with your home life. You long for your son and for wealth. A woman wants a man and a man wants a woman. *'Kripanadheeh'* – you are not willing to give up anything. *'Moodhah'* – you are stuck to this sansara. *'Mamaahamiti'* – 'he is mine, and I am his' – this is how you are bound in this sansara.

Shri Krishna Bhagwan did some playacting – *'abhinaye` na darshayati'* – to show Uddhavaji how a person talks when he is bound to this sansara.

'Aho me`piterau vriddhau bhaaryaa baalaatmajaatmaajaah,
anaathaa maamrite` deenaah katham jeevanti dukhitaah.
Oh, how sad! My parents have become old. My wife and children are still very young. My small children will become orphaned if I die. *Maamrite` deenaah* – their state will be pitiable without me. They will be so dukhi that they will commit suicide!'

'Just see how these foolish people are trapped in their homes and families, Uddhava,' said Bhagwan. 'This is how their thoughts go round and round.' Bhagwan spoke about their confused thinking.

If your father and mother are old you should do their seva. However, you should also have the faith that the burden of protecting everybody is also the Ishwara's, not only yours. It is not right to have the abhiman that you are the one who protects anybody. The Ishwara also has the burden of looking after your children and their mother, who is your wife. Nobody will become *anaatha* – helpless – without you. The Ishwara is everybody's Nath – Master. Your mana is caught by moha and so you believe that you are the benefactor of your family!

'E`vam grihaashayaakshiptahridayo moodhadheerayam' – the hriday is stuck to the home. Your vasana is tied to your house and your hriday is extremely agitated because your buddhi is stupefied.

'Atriptastaananudhyaayanmritoandham vishate` tamah' – you have not yet found tripti in the sansara. You want to get a little more bhoga, and you make excuses that but for the sake of these people you would have renounced the world and gone to the Himalaya long ago. 'I am waiting for my wife to become more competent to take care of everything.' My brother, your mana has moha in it. You have raaga. You want more of this sansara, but you say that you stay on because of compassion. You hide your own weakness under the garb of benevolence. There is no

tripti in your mana, no satiety. You keep thinking of those you are attached to.

Where will such people go after death?

A person who does chintan of the jada will obtain jada and a person who does chintan of the chetan will obtain chetan.

A person may say, 'I do chintan of my parents, wife and children. They are all chetan, so I will also become chetan.'

Bhagwan says, 'don't bluff yourself! You are not doing chintan of the chetan. You are doing chintan of the bones, flesh and skin, of their face and appearance. So, ultimately, *andham vishate` tamah* – you will obtain the bhava of jada.'

Thus, in the seventeenth chapter, Bhagwan has explained that a manushya should not get too involved in the sansara. He should dedicate his karmas and shareer to Bhagwan.

The principal Dharma of the Grihastha Ashram is to keep your drishti on tyaga. The Grihastha who keeps in mind that he has to leave everything behind the day he dies, will not have intense asakti for what happens in the house and family. This is the quintessence of the Ashram-Dharma.

There is a Raja. He knows, *'chauthe`pana nripa kaanana jaayee'* – a King gives up the Kingdom and goes into the forest in the fourth stage of life. He will think, 'what is the use of accumulating more and more wealth? Why should I make my people suffer by imposing more taxes and penalties?' This thought will come to him repeatedly. He will not want his people to suffer for that, which he has to let go of.

But when a manushya feels he wants to go on hoarding as long as he lives, he remains trapped in the sansara.

Thus, this seventeenth chapter of the eleventh canto is concluded.

Chapter Eighteen

- Vanaprastha Ashram-Dharma.

Just as Yogabhyasa has reduced in sadhana in the present times, the Vanaprastha Ashram is also rare in these times. People want to obtain the whole of Paramartha by just talk and nothing more. Who wants to bother about vritti nirodh? Who is interested in the Brahmatmaikya bodha or Samadhi? People want to obtain Paramartha without needing to give up bhoga. They want to retain their accumulations, have their bundles of notes before them, the wife sitting close beside them and the child on their lap – and, the Ishwara should come and say, 'Sethji, I have come to give you darshan'!

This is the way everyone wants to obtain the Ishwara now. When they hear talk about tyaga and vairagya, they say, 'oh, this is for others, not for me. A person who once hears "*soaham"* (I am That, the Brahman) needs to do no more sadhan. Only the foolish people who don't know about "soaham" go on doing sadhan.'

So, this is how today's smart people talk.

Oh my brother, some tapasya, some Yoga, and some abhyas are necessary to bring self-restraint in your shareer and mana. Sadhan is needed to bring this unique anand – this incomparable tripti – into your life; and to bring Bhagwan – who is hidden within – to manifest in the jeevan. You should not consider sadhan to be redundant.

Bhagwan talks about the Dharma of the Vanaprastha Ashram.

Shreebhagavaanuvacaha

Vanam vivikshuh putre`shu bhaaryaam nyasya sahaiva vaa,

vana e`va vase`chchhaantastriteeyam bhaagamaayushah.

(11. 18. 1)

If you want to enter the Vanaprastha Ashram you should give your son the responsibility of looking after your wife. Or else, *'sahaiva vaa'* – you can take her with you. Both the options are open to you. Then, *'vana e`va vase`t'* – you should live in the *vana* – forest, not at home.

How should a person stay in the vana?

'Shaantah triteeyam bhaagamaayushah' – spend the third stage of life in tranquil contemplation of Bhagwan. If the life span of a manushya is taken to be a hundred years, a person should stay in the Grihastha Ashram until he is fifty, spend twenty five years as a Vanaprastha, and then take Sanyas. This is for those who don't have vairagya. Those who have vairagya can enter the Sanyas Ashram earlier.

Kandamoolafalairvanyairme`dhyairvrittim prakalpaye`t,

vaseeta valkalam vaasastrinaparnaajinaana cha.

(11. 18. 2)

A Vanaprastha should stay in the vana, eating *kanda, moola* (roots) and *fala* (fruits).

Which of them should he eat and which should he not eat? Some are good and some are bad; some should be eaten and some should not be eaten.

Think of which kanda, mool, and fala you can offer to Bhagwan, and which are suitable to be offered as oblations in the sacred fire. Eat those. Don't eat the ones that are not suitable offerings. This is how you should

judge what you should eat. Oh, it is the same Bhagwan who is seated in you, so eat only that, which is proper to offer to Him.

'Me`dhairvrittim prakalpaye`t' – let this be your sustenance. The less you eat the better.

There are many purushas in this sansara, but the man you are married to is the only one for you to enjoy sensual pleasures with. In the same way there are many objects in the world, but only the things the Shastras say are right for you should be used. It is not that you accept everything that is available. That, which is forbidden for the individual, should not be used, and that, which is ordained should be procured.

'Vaseeta valkalam vaasastrinaparnaajinaani cha' – don't indulge your love of good clothes when you are in the vana. Wear valkal – garments made of the bark of trees, and use grass, leaves, and deerskin.

Ke`sharomanakhashmashrumalaani bibhriyaaddatah,

na dhaave`dapsu majje`ta trikaalam sthandile`shayah.

(11. 18. 3)

A Vanaprastha should not cut his hair, body hair, nails, moustache, beard etc. He should not even clean his teeth very often. The meaning of this is that he should live in ahimsa, with no thought of injuring anything that has life. People who do *daatuna* – clean their teeth with a tender twig – notice the trees, and see which tree has small branches suitable for cleaning the teeth with. The vritti is himsa comes into their mana.

'Majje`ta trikaalam'* – he should bathe three times a day. *'Sthaandile`shayah' – he should not sleep on a soft bed; he should sleep on a wooden board.

Greeshme` tapye`ta panchaagneenvarshaasvaasaarashaad jale`,

aakanthamagnah shishire` e`vamvrittastapashchare`t.

(11. 18. 4)

He should sit under the sun with fire burning on all sides in the heat of summer. In the rainy season he should sit in an open field and endure the rain. In winter he should stand in water up to his neck. This is how he should do tapasya.

Agnipakvam samashneeyaatkaalapakvamathaapi vaa,

ulookhalaashmakutto vaa dantolookhala e`va vaa.

(11. 18. 5)

He should eat food cooked on fire, or fruits, roots etc that have been ripened by the sun. He should pound his food if it is like wild rice, or if it a berry with a hard shell, he should break it with his teeth or break it with a stone.

Svayam sanchinuyaatsarvamaatmano vrittikaaranam,

de`shakaalabalaabhigno naadadeetaanyadaahritam.

(11. 18. 6)

A Vanaprastha should not keep a servant when doing tapasya.

There was a fakir. He ate the food he was given by begging, but he had a servant to walk ahead of him when he went for bhiksha in the evening. The servant would walk in front, carrying a lantern, and showing him the path. He gave a salary to the servant, while eating begged food himself!

So, Narayana! A Vanaprastha should do what needs to be done himself. He should arrange for his sustenance according to the place, time, and his capacity. He should not accept things brought by others; meaning, he should work with his shareer, with the feeling that this will please Bhagwan.

Vanyaishcharupurodaashairvape`t kaalachoditaan,

na tu shraute`na pashunaa maam yaje`ta vanaashramee.

(11. 18. 7)

Someone may ask, 'he can manage to get the things he needs for himself, but what about the things he needs for the Dharma he should do? From where can he get the materials he needs for that?'

'Vanyaishcharupuradaasai' – he should gather up the fruits, roots, etc that grow in the wild and make the oblations called charu and purodash, and do the Yagna-Yaag that are to be done time to time. There is no need to get anything from the house of a Grihastha.

'Na tu shraute`na pashunaa maam yaje`t vanaashramee' – animals are also needed in some Yagna – what about them?

A pashu-Yaag is not ordained for a Vanaprastha. He should not bother about that.

Agnihotram cha darshashcha poornamaasashcha poorvavat,

chaaturmaasyaani cha mune`raamnaataani cha naigamaih.

(11. 18. 8)

The *agnihotra* (daily fire worship), *darsha* (half monthly sacrifice), *paurnamaasa* (full-moon puja) that are done by a Grihastha should be continued. The rules of the four months of the rainy season, called the *chaturmaasa* should also be maintained by a Vanaprastha.

A Vanaprastha should do the tapasya in such a way that the flesh in his body shrivels, meaning, he should not keep his shareer for bhoga. When a Vanaprastha indulges in bhoga it is a sign of lack of self-restraint. Similarly, it is also a sign of lack of self-restraint to make your body suitable for someone else's bhoga. You should not make anyone the object of your bhoga and you should not become an object for someone else's bhoga either. Dharma is meant to save yourself from the feeling of being a bhokta as well as the bhogya; not only for saving yourself from the feeling of being a bhokta.

I knew a gentleman who was a scholar of literature. He was habitually critical of the way people behaved. One person wrote to him telling him to stop being so critical of others. He wrote back, 'people only rebuke me, telling me I should avert my eyes when I go out and not see things as they are. Why don't they tell people to behave with decorum when they go out?' The meaning of this is, it is right that you should not be a bhokta, but your jeevan should be such that you do not make yourself the bhogya either. That is why Bhagwan said, *'munidharmanisantatah'* – don't present your shareer before people in a way that attracts.'

'Maam tapomayamaaraadhya' – very well; for whom should tapasya be done?

Tapa is a form of Bhagwan. To do the aradhana of the *gnaanaatmaka* (form of Gnan) Bhagwan, your jeevan should be gnanatmaka. To do the aradhana of the *tapasyaatmaka* (form of tapasya) Bhagwan, your jeevan

should be tapasyatmaka. If your antahkarana becomes shuddha in this jeevan and you get Bhagwan's bhakti, you can take it that you have got kalyan here itself.

If, however, antahkarana-shuddhi is not achieved here – if you have not yet got Bhagwan's bhakti – the tapasvi Vanaprasthashrami first has to go to the Rishiloka when he leaves his shareer. Then, he gets Mukti from there. That means, if the antahkarana is shuddha, he will get the Gnan, 'I am the drashta.' He will no longer consider himself to be the karta-bhokta.

And, if he has Bhagwan's bhakti he will have the Gnan that Bhagwan is nitya-shuddha-mukta. Then, through the Mahavakya, the two will be seen as one. Thus, if antahkarana shuddhi and bhakti are both attained in this jeevan, the person attains the Paramatma in this very life. Then, there is no question of going anywhere.

However, if the Paramatma is not attained in this jeevan, the person has to go to some loka like the Maharloka, where the Rishis live, and obtain the Paramatma after that.

Yastve`tatkrichchhritashcheernam tapo nishre`yasam mahat,

kaamaayaalpeeyase` yunjyaadvaalishah koaparastatah.

(11. 18. 10)

Bhagwan is critical of the Vanaprastha who does anushthana with a sakama bhava. People who to tapasya have to endure a great deal of suffering – *'yastve`tatkrichchhrita shcheerna'* – tapasya is done by enduring much suffering, and the fruit of tapasya is to obtain the Paramatma. If someone does great tapasya and exchanges it for some

trifle, *'tatah aparah kah baalishah'* – who can be a greater fool? Look, even Brahmaloka is a paltry thing Bhagwan said that a person who does tapasya to get Brahmaloka is a great fool.

Yadaasau niyame`akalpo jarayaa jaatave`pathuh,

aatmanyagneen samaaropya machchittoagnim samaavishe`t.

(11. 18. 11)

Now, what should a person do if he wants to die in the Vanaprasthashram?

'Niyame`akalpah'* – when a person realizes he is no longer able to follow the rules of the Vanaprastha Ashram, and *'jarayaa jaatave`pathuh' – his body is weakened by old age, then – *'aatmanyagneen samaaropya'* – he should focus on the bhava that agni has come inside his shareer, and do seva of the inner agni. And, *'machchittoagnim samaavishe`t*' – he should attach his mind to Me and go into the agni.'

If vairagya comes to a person he should enter the Sanyas Ashram.

Now, Bhagwan explains the method of accepting the Sanyas Ashram, and the Sanyasahram-Dharma.

- The Sanyasashrama-Dharma.

Uddhavaji's question was about how he should follow the rules of the Vanaprasthashram-Dharma so that ultimately, he would get Moksha and obtain the Ishwara.

People become abhimani even when carrying out the proper karmas, and they get deprived of obtaining the Paramatma. The Dharma and karma described here is to explain that no matter how much tapa a

person does, and how strictly he adheres to Dharma, unless he get bhakti for Bhagwan – meaning, unless he does Bhagwan's aradhana through that Dharma and karma – the Dharma and karma will not be a sadhan for obtaining the Ishwara and Moksha. So, do lots of Dharma, but not for any worldly gain; do anushthanas of Dharma to please Bhagwan. This particular point of the Bhagwat is being explained here.

Yadaa karmavipaake`shu loke`shu nirayaatmasu,

viraago jaayate` samyagnanyastaagnih pravraje`ttatah.

(11. 18. 12)

Sanyas is of many kinds, you know. One is, to become a Sanyasi after the Vanaprastha Ashram. This is called *krama-sannyaasa*. If you have reached the age of seventy five there is no harm in taking Sanyas even if you have not yet got vairagya. Leave the Vanaprasthashram and enter the Sanyasashram.

There is a *kuteechaka-sannyaasa*, where the person lives in a *kutiyaa*, meaning a hut, and does not go into the house. He arranges for his food etc from his own or his son's earnings.

There is a *bahoodaka*-Sanyas in which the person should wander around; not drink the water of any one place. There is the Hansa Sanyas, which is dominated by vivek, and a Paramhansa Sanyas that is dominated by Gnan.

Vivek is something separate and Gnan is something separate. Vivek is when a person knows, 'I am not the deha, prana, or mana. Neither am I the vignan.' That means, he separates his Self from the drishya-jagat – the world that is perceived. This is called vivek.

And Gnan is when the person has the awareness, 'I am the Brahman. There is nothing that is separate from the Brahman that is my Self. I am advitiya.' There is no duality in Gnan.

There is a *vividashu*-Sanyas in which the person stays with the Guru to obtain Gnan. Then, there is a *vidvat*-Sanyas. When the person obtains Gnan he no longer stays with his Guru doing seva of his Guru. He becomes free of all rules. He remains immersed in bliss.

There are people who take Sanyas just to make a living – that is called *dambha*-Sanyas! (Dambha means hypocrisy.) Thus there are many kinds of Sanyas. All the differences are Bhagwan's. Bhagwan speaks of the Hansa Sanyas first, and then of the Paramhansa Sanyas. At the end there is a description of the non-dual manner of an Avadhoot's life.

Yadaa karmavipaake`shu loke`shu nirayaatmasu,

viraago jaayate` samyanystaagnih pravraje`ttatah.

(11. 18. 12)

All the lokas that a jeeva attains as the fruit of his karmas – including Swarga and Brahmaloka – the jeeva has to take a birth to go there, and he dies there. All these lokas have sukha as well as dukha. *'Nirayaatmasu'* – nowhere is there only sukha. *'Niraya'* means, where there is no opportunity for the shubha, for achieving the auspicious. That means, a person comes to a stage where he gets dukha, and also a little sukha, but he has no opportunity to do some good karmas. This is called 'Narak.'

So, from the manushya loka to the Brahmaloka the sukha obtained as the fruit of good karmas is comparable to Narak. And when the person

gets unwavering vairagya he decides that he does not want to go to any place where the indriyas or the mana gets sukha by meeting people, etc. He wants only to obtain Narayana!

When this sankalpa arises in a person's hriday, *'nyastaagnih pravraje`t'* – he should do tyaga of agni and take Sanyas. After that, there is no need for him to do agnihotra.

Ishtvaa yathopade`sham maam dattvaa sarvasvamritvije`,

agneensvapraana aave`shya nirape`kshah parivraje`t.

(11. 18. 13)

Do lots of puja of Bhagwan in keeping with the rules of the Shastras. Do Yagna-Yaag etc, because you will get no chance to do them when you become a Sanyasi. Then, you will have neither the janeu, nor the choti, nor money – so how can a Yagna be done, anyway? So, do what the Shastras say you should do without delaying.

Someone may ask, 'what should I do with the wealth I have amassed? I will give it to my son when I go.'

Narayana! People have a lot of moha for the wealth they have gathered so painstakingly. Bhagwan said, 'don't give the wealth to your son. Give it as daan to the people who spend their life studying the Shastras and teaching, without taking money from anyone.'

Then, how will I do seva of the agni?

'Don't keep the agni outside' keep it within. Include it in your prana. And, *nirape`kshah parivraje`t* – don't have expectation from anybody. Have no hopes and no cares. Just set off from home without a care!'

Someone may say, ‘when I want to take Sanyas my wife says she won’t be able to manage on her own, my mother says she can’t live without her son, my son asks how he will continue with his studies – what should I do?’

Oh my brother! You will never be able to do tyaga if you want to go on taking care of everybody. You will have to leave everything one day, whether you leave without getting the sons of your son and daughter married or unmarried. There will always be some task that will have to be left undone.

A long time ago, a Mahatma had told me that a person who wants to leave after completing all his worldly tasks will never be able to leave this sansara. The tasks of this sansara are never finished. Whenever you leave the sansara there will always be something left undone.

I am telling you about the Dharma of a Sanyasi. Please don’t think that I am hinting that you should become a Sanyasi! It is not that I have any wish to increase the number of saffron-clad people, or promote any Pantha!

When a Brahmin decides to take Sanyas

Viprasya vai sannyasto de`vaa daaraadiroopinah,

vighnaankurvantyayam hyasmaanaakramya samiyaatparam.

(11. 18. 14)

His wife, son and others weep. They express their dukha. Don’t think, ‘it is my wife, mother and son who are weeping’.

Then, who is weeping?

The Devtas come over your wife and son, and induce tears to stop you from leaving the sansara.

Why should any Devta bother if anyone leaves the sansara?

'Vighnaankurvantyayam hyasmaanaakramya samiyaatparam' – the Devtas think, 'if this manushya becomes a Sanyasi he will put his foot on our heads and rise above us. We are stuck here, in Swarga, and he obtains the Parabrahm Paramatma – the Ishwara – he will rise far above us.' This is why they seat themselves in the relatives and try to obstruct you progress. You should understand that this is an obstacle created by the Devtas, and ignore it.

Bibhriyaachche`nmunirvaasah kaupeenaachchhaadanam param,

tyaktam na dandapaatraabhyaamanyatkinchidanaapadi.

(11. 18. 15)

The final point is that the Kutichak, Bahudak and Hansa Sanyasis should wear nothing except a loin-cloth. The Paramhansa is described later on, since he is no longer bound by the rules of the Sanyas Ashram. He can wear a *kati-vastra* – a cloth wrapped round his waist. He should keep nothing with him except a danda and kamandalu. However, in case he has to cross a jungle that will take him three days, and where nothing is available for him to eat, he can carry provisions for the journey, since this is an *aapata-kaala* – a time of distress.

Drishtipootam nyase`tpaadam vastrapootam pibe`jjalam,

satyapootaam vade`dvaacham manahpootam samaachare`t.

(11. 18. 16)

He should look carefully before placing his feet on the ground to ensure that he does not kill any creature by stepping on it. *'Vastrapootam pibe`jjalam'* – he should strain water with a cloth before drinking it, and, *'satyapootaam vade`dvaacham'* – he should say only that, which is satya. Furthermore, *'manahpootam samaachare`t'* – before doing anything, he should do vichar about whether it is pavitra or not. Only then should he do what seems right to him. Every action should be well-considered and shuddha.

Maunaaneehaanilaayaamaa dandaa vaagde`hache`tasaam,

na hye`te` yasya santyanga ve`nubhirna bhave`dyatih.

(11. 18. 17)

Accepting a danda doesn't make anybody a Sadhu, you know! Bhagwan said, 'a person who does not have control over his mana and vani is not a Sadhu. So, My dear Uddhava, a Sanyasi should have the danda that controls his vani, and a danda that ensures that his karmas are not prompted by any worldly consideration. The danda for the mana is pranayam. These are the three dandas a Sanyasi must hold in his jeevan.

Bhikshaam chaturshu varne`shu vigarhyaanvarjayanshchare`t,

saptaagaaraanasanklriptaamstushye`llabdhe`na taavataa.

(11. 18. 18)

A Sanyasi should take bhiksha from any of the three higher Varnas, but not from the four kinds of Brahmins like the pratigrahi, whose activities are not praiseworthy.

The interpretation of this given by Shridhar Swami is that a Sanyasi should eat food only from a Brahmin's house. However, the Upanishad says, *'trishu varne`shu'* – meaning, any of the three Varnas – Brahmin, Kshatriya and Vaishya – but not from the house of a Shudra. This is stated in the Upanishad as well as the Bhagwat. One point stated clearly in the Bhagwat is, *'vigarhyaanvarjayamshchare`t'* – a Sanyasi should not go for bhiksha to the house of anyone whose reputation is sullied. There is no need for him to go to the house of anyone who the villagers say is degraded. Another point is that bhiksha is actually connected to the Balivaishvadeva Yagna, meaning, a Grihastha's duty of feeding those who are in need of food.

Some Mahatmas once raised the question as to whose house should bhiksha be taken from. To go into a village and investigate who are *patita* (degraded) and whose reputation is sullied, is lengthy and unpleasant. Mahatmas are interested in doing chintan about the Parabrahm Paramatma, not in finding out about people's gunas and doshas, and then decide who to take food from! Sadhus are not capable of such investigations.

In that case, why is so much vivek recommended?

The vivek is that the Balivaishvadeva that is done in houses includes a portion for a guest, and this should be given to Sadhus. The portions of the others – an *atithi* (guest), cow, agni, dog etc are kept aside before the food is served to others. Nowadays, the family eats first. What is left over is rendered impure by being touched with unwashed hands. Then how can a Sadhu take bhiksha from their house? Thus, my brother, all the rules are disappearing rapidly.

Bhagwan explains that a Sanyasi should take bhiksha from seven houses, not just one house. He should have no sankalpa – *asantalriptaan* – of getting some special item if he goes to this house. He should not go to any house thinking, 'this seems to be a rich man's house. I will get good food here.' And, *'taavataa labdde`na tushye`t'* – even if he does not get enough food after asking from seven houses, he should be content with whatever he gets. Furthermore, he should not accept more than he needs. This increases tapasya and fortitude.

Bahirjalaashayam gatvaa tatropasprishya vaagyatah,

vibhajya paavitam she`sham bhunjeetaashe`shamarhritam.

(11. 18. 19)

After taking bhiksha the Sanyasi should go to a lake or river that is out of the village and touch the water. In the olden days, Sanyasis would dip the whole *jholi* (cloth bag) into the water. All the spices would be washed away. *'Vibhajya paavitam she`sham bhunjeeta'* – if some poor person comes and asks for food while he is eating, the Sanyasi should give it to him. Before eating, he should put aside the portions of Brahma, Vishnu and Rudra. He should not have left over food on his plate when he has finished eating.

E`kashchare`nnheeme`taam nihsangah sanyate`ndriyah,

aatmakreeda aatmarata aatmavaansamadarshanah.

(11. 18. 20)

Just as the Turiya Tattva stays alone, the Sanyasi should also stay alone. He should wander everywhere, but not get asakta anywhere. He should keep his indriyas restrained. He should play by himself when he feels like

playing, and have prema for himself when he feels like doing prema. When faced with trouble, he should have fortitude. He should have a feeling of equanimity for all.

Vivikttikshe`mashasharano madbhaavavimalaashayah,

aatmaanam chintaye`de`kamabhe`de`na mayaa munih.

(11. 18. 21)

A Sanyasi should stay alone in a place where there is no danger of wild animals etc. The Katichak, Bahudak and Hansa Sanyasis should remain aloof from Grihasthas.

And, *'madbhaava – vimalaashayah'* – no feeling of the sansara should come to the mana of a Sanyasi. A Sanyasi should hold on to bhagavad-bhava at all times, and keep his hriday shuddha. He should speak as little as possible. His focus should be on his swarup that is advitiya with the Paramatma. He should do chintan, 'my Atma and the Paramatma are one; they are advitiya'.

Anveekshe`taatmano bandham moksham cha gnaananishthayaa,

bandha indriyavikshe`po moksha e`shaam cha sanyamah.

(11. 18. 22)

To get nishtha in Gnan, a Sanyasi should ruminate, 'what is bandhan for me, and what is Moksha for me?'

Look, my brother, you will find many people who believe themselves to be Mukta. They say, 'I have obtained Gnan, and I have got Moksha.'

But, Moksha from what, my friend? Did you get Moksha from your taste-buds?

No.

Did you get Moksha from smell?

No.

Or, Moksha from touch?

No.

From your indriyas?

No.

Very well; have you got Moksha from the vrittis of your antahkarana?

No.

In that case, what Moksha have you got?

They say, ‘oh, earlier, I was afraid of Swarga, Narak, and rebirth. Now, after listening to Vedanta, I don’t believe in them anymore. I got this much benefit by just listening to Vedanta.’

Then, my brother, this makes you a follower of the Charvak philosophy, not the Vedanta mata.

These people say, ‘now I don’t want Goloka or Vaikuntha. I want neither Rama, nor Krishna, nor Shiva. I want none of these. All these are mere kalpana.’

My brother, please tell me – what is this eating and drinking? What is this house and money?

‘Oh, these are concrete facts, Maharaj! Vedanta does not say that these are kalpana.’

This is their delusion. The bondage of the deha has not gone but the sadhan that would free them from this bandhan has gone.

‘Bandha indriyavikshe`po’* – the *vikshe`pa – frenzy – of the indriyas is bandhan, and to be free of the vasanas of the indriyas is Mukti, or Moksha.

Your eyes become bound when they don’t want to leave a particular object. Your tongue is bound when it doesn’t have vairagya for a certain flavor. You – to whom the eyes and tongue belong, become bound. You – to whom the antahkarana belongs – become bound because you are sitting on the antahkarana.

The actual bandhan is the asakti for the objects of the senses, the vishays; and becoming free of this vishay-asakti is Moksha.

Tasmaanniyamya shadvargam madhaave`na chare`nmunih,

viraktah kshullakaame`bhyo labdhvaaaatmani sukham mahat.

(11.18. 23)

Thus, a Mahatma gains control over all six – five indriyas and the mana – and holds on to the bhava of the Paramatma when he interacts in the sansara. He should get so much sukha in his hriday that all the vishays of the sansara seem insipid. He should be detached from these low-grade sukhas, and obtain the great sukha in his hriday.

Puragraamavrajaansaarthaanbhikshaartham pravishanshchare`t,

punyade`shasarichchhailavanaashramavartee maheem.

(11. 18. 24)

A Sanyasi should go to the village only to ask for bhiksha, and avoid any other interaction. He should move around in places that are pavitra, like the bank of a pavitra river, on pavitra mountains, forests and ashrams.

Vaanaprasthaashramapade`shvabheekshnam bhaikshyamaachare`t,

sansiddhyatyaashvasammoh shuddhasattvah shilaandhasaa.

(11. 18. 25)

A Sanyasi should take bhiksha from a person who is pavitra. The Vanaprasthas go to the forest to gather edible roots, fruits etc. There is no harm if a Sanyasi goes to them often for bhiksha, since they have no selfish interests. The food of such people is pavitra. Eating it purifies the antahkarana and removes moha. It helps a Sanyasi to get siddhi more quickly.

Now it is explained why a Sanyasi should choose to go to a Vanaprastha for bhiksha, rather than to a Grihastha, where he will get sweet and tasty food.

Naitadvastutayaa pashye`d drishyamaanam vinashyati,

asakttachitto virame`dihaamutra chikeershitaat.

(11. 18. 26)

The attractive objects of the sansara are bhoga for the senses. It is similar to a man who has many wives, each pulling him towards herself. The indriyas pull a manushya towards themselves; and for what? For getting vishays! Never consider them to be Satya.

'Naitadvastutayaa pashye`d' – all this glitter and glamour are not the Tattva; they are not gold, they are tinsel ornaments. They are not real – they are imitation. It is all a magic paint – *'drishyamaanam vinashyati'* – they are perceptions that get destroyed.

Therefore, *'asakttachitto virame`t'* – the best thing to do is not allow your chitta to get attached to anything in the world. If you don't have contact, how will the mana get attached? So, don't let your chitta get attached, and don't let your mana get stuck anywhere. *'Ihaamutra chikeershitaat virame`t'* – take your mana away from thoughts of the pleasures of this loka and the delights of Swarga, and what karmas you should do to get them.

Yade`tadaatmani jaganmanovaakpraanasanhatam,

sarvam maaye`ti tarke`na svasthastyaktvaa na tatsmare`t.

(11. 18. 27)

What do these Babajis think about? What vichar do they do in their mana? Do they have doubts and dilemmas or not?

Yes, they do. There are many questions in their mana that need to be resolved. The jagat is seen in the form of the mana, vani and prana, which are attached to the shareer, and all of them are Maya. A Sadhu should decide that it is all Maya, and stop thinking of this prapanch. The prapanch is like a dream. A Sadhu should become established in his Brahm-swarup.

The Dharma of the Kutichak, Bahudak and Hansa Sanyasis is described up to here.

- The Dharma of the Paramhansa Sanyasi.

A Hansa is someone who does the *neera-ksheera vive`ka* – meaning, he separates the substance in the milk from the water in it. A person who separates the jagat from the Ishwara is called a Hansa. The jagat is the drishya that is perceived and the one who sees is the drashta. The drishya is superimposed on the adhishthana, the Brahman. The drishya is jada, and the drashta is the chetan Atma. This is the sansara and this is the Ishwara. A Hansa discriminates between them, and takes no interest in the sansara. He is occupied in chintan of the Ishwara.

Who is a Paramhansa?

A Paramhansa is one for whom nothing but the Ishwara is real. One of the names of the Shrimad Bhagwat is 'Paramhansa Samhita'. (Samhita means, a collection of verses). Shukadevji is a Paramhansa, and the only thing that exists for him is the Ishwara. Vyasaji calls out to him, 'my son!' and the trees answer, 'father!'

Why is this?

It is because Shukadevji is the Atma of all, trees included. He considers them to be his 'I' as well, so he answers his father through his tree shareer, instead of the human form.

The Upanishad says, '*tvam stree tvam pumaanasi tvam kumar uta kumaaree* – You are the woman and the man; You are the youth and the maiden. You are the swarup of all.'

Gnaananishtho virakto vaa madbhakto vaanape`kshakah,

salingaanaashramaanstyaktvaa chare`davidhigocharah.

Budho baalakavatkreede`tkushalo jadavachchare`t,

vade`dunmattavadvivaangocharyaa naigamashchare`t.

(11. 18. 28-29)

Bhagwan says that a virakta Mahatma who is Gnan-nishtha…….look; there are also Grihastha who are Gnan-nishtha, or a bhakta of His – who does not expect anything from anybody – needs neither a danda, nor a kamandalu, nor an ashram. He does not need to wear four garments. He rises above all niyams. *'Salingaanaashramaanstyaktvaa'* – means, he becomes above all rules of the Ashram, except that of his gender. *'Chare`davidhigocharah'* – he stays free of all the rules of the Shastras. He is no longer a slave of the rules.

This does not mean that he throws away his saffron garb or his kamandalu; it means he should have no feeling of superiority of being superior to a Grihastha or others, because of his Ashram. He has no wish to go anywhere and therefore he does not need any instructions about the path.

Thus, *'budho baalakavatkreede`kushalo jadavachchare`t'* – he has great vivek, but he plays like a child. There is no need for him to be grave. He is a skillful worker, but he works casually because he does not desire any fruit like being paid well for working well. *'Vade`dunmattavadvidvaan'* – he is a learned Pundit and a Gnani, but he talks like a simpleton. He has no vasana to explain things to anyone.

This Shastra-vasana, loka-vasana, deha-vasana etc are paltry things. Some people have a strong insistence for a particular language. They say they will only talk in that language and no other. They should be asked which language they spoke when they were in their mother's womb!

People attach such things to themselves as they grow older, and then they fight for them. A Mahatma does not get trapped in such matters.

'Gocharyaam naigamashchare`t' – even when they get nishtha in the Vedas, people don't understand that this Mahatma is a Vedartha-nishtha; he is established in the purport of the Vedas.

Why?

Because people don't know what the Vedartha is. They believe that the Vedartha is to live they way they live. They don't know that it is also interpreted as *'aatmarati aatmakreedah'* – to have love for the Atma and entertain oneself with one's own Atma. According to them, the only correct lifestyle is what they practice!

People are tied up by their own individual sansakaras, and therefore they cannot understand others. In spite of being Vedartha-nishtha, the behavior of these people does not always adhere rigidly to the rules. They forget that a Paramhansa is not bound by the rules of any caste or Pantha.

Ve`davaadarato na syaanna paakhandee na haitukah,

shushkavaadavivaade` na kanchitpaksham samaashraye`t.

(11. 18. 30)

A Paramhansa does not need to do anything, although the rule for others is that karma-kaanda should certainly be done. *'Ve`davaadaratvah paartha naanyadasteeti vaadinah' (Gita 2. 42)* – do homa to get Swarga. This is not for a Paramhansa. A Paramhansa has no such duties as doing homa, doing Yagnas, giving dakshina to Pundits etc.

Pundits come to Babajis. ‘Maharaj, please start a school for teaching the Vedas to Brahmin boys. The knowledge of the Vedas is disappearing.’ Purohits come and say, ‘please get a Yagna done.’ A Mahatma should not get involved in these activities. He should not become assertive about these things and abuse people for not doing them.

‘Na paakhandee na haitukah’ – a Mahatma should never do any kind of *paakhanda* – meaning, hypocrisy or heresy. He should not refute other Dharmas. Very often people start a theological argument for the sake of arguing. A Mahatma should not participate. He should enjoy the argument without giving his opinion. My brother, everyone has a tongue in their mouth and Bhagwan has given everyone the buddhi to say what they want to say. A Babaji sits and listens, but he remains silent.

Nodvije`ta janaaddheero janam chodve`jaye`nna tu,

ativaadaanstitikshe`ta naavamanye`ta kanchana,

de`hamuddishya pashuvadvairam kuryanna ke`nachit.

(11. 18. 31)

Even if somebody says something abusive – whether publicly or in private – *‘janaat na udvaje`t’* – a Mahatma should not become agitated. He can stay with people since doing dhyana is immaterial for him. He doesn’t need to develop vivek about the Atma and the anatma; he already has it. There is no need for him to make his antahkarana shuddha to attain the Paramatma, because he has already got the fruit of his sadhana. A Mahatma who has attained the Paramatma has no further need to make any effort for shama-dama, antahkarana shuddhi, or vivek of the Atma-anatma. He does not need to enter a Samadhi to remove

the viparyay – a reversal of spiritual progress, or do vichar on the artha of the Mahavakya to remove agnan. His agnan has been removed.

And so, if a Mahatma stays among people there is no harm in it. These rules are all for those whose Gnan is shaky. Once a person gets Tattvagnan it makes no difference whether he does paatha of the Vedas, goes into a Samadhi, or ploughs a field.

A Paramhansa purusha does not get agitated if he has to stay with other people; nor does he agitate anybody. He endures it if anybody abuses or criticizes him. *'Naavamanye`ta kanchana'* – the rules are for a sadhak, not for those who have obtained the fruit of their sadhana.

The niyam of doing shravan is for those who don't have Gnan. Manan is for those who have doubts, and nididhyasan is for those who have viparyay. The niyam of shama-dama etc is for those who want to purify their antahkarana and obtain the Paramatma, but for a mahatma who has already obtained the Paramatma, there is no Shastra and no Veda that gives any niyam for him. There is nothing a Paramhansa has not achieved!

So, *'de`hamuddishya pashuvadvairam kuryanna ke`nachit'* – the *pashu* – animals – fight for the sake of the shareer. 'I will eat this, not you. This is my territory,' etc. There is no need to fight like animals. Stay carefree and be happy.

E`ka e`va paro hyaatmaa bhootashvaatmanyavasthitah,

yathe`ndurudapaatre`shu bhootaanye`kaatmakaani cha.

(11. 18. 32)

It is the same Paramatma seated in all, in all beings, and in your own hriday. Just as it is the same moon that is reflected in the many pots filled with water, it is the one Brahman that is reflected in the hriday of all. And, just as all the pots are made of clay, all shareers are made of the same substance. What is there to quarrel over?

Alabdhvaa na visheede`ta kaale` kaale`ashanam kvachit,

labdhvaa na hrishye`d dhritimaanubhayam daivatantritam.

(11. 18. 33)

Someone may ask, 'in that case, should we do nothing for bhiksha?'

No; that is not the case. You should make some effort to get bhiksha.

Aahaaraartham sameehe`ta yukttam tatpraanadhaaranam,

tattvam vimrishyate` te`na tadvignaaya vimuchyate`.

(11. 18. 34)

It is proper to make some effort to get food.

Why?

'Praanadhaaranam' – the shareer needs to be sustained for the prana to be active.

Why is it necessary for us to go on breathing?

My brother, it is because you can breathe that you can do vichar of the Tattva. And, when you get Tattvagnan you get Mukti. Therefore, you should give some food to your shareer as long as it is living.

Yadrichhyopapannaannamadyaachchhre`shthamutaaparam,

tathaa vaasastathaa shayyaam praaptam praaptam bhaje`nmunih.

(11. 18. 35)

Don't keep any niyam about eating only certain items. Eat the food that comes before you by the Ishwara's wish and your prarabdha, whether it is excellent or not to your liking. Similarly, wear whatever cloth you get, whether it is coarse or fine. Sleep in any place you get. There is no need to make any niyam about accepting or not accepting things.

Shauchamaachamanam snaanam na tu chodanayaachare`t,

anyaanshcha niyamaangnaanee yathaaham leelaye`shvarah.

(11. 18. 36)

Someone may ask, 'should a Paramhansa bathe and do *aachamana* – rinse his mouth – or not?'

A Paramhansa does everything, but there is no compulsion for him to do anything. He does bathe and rinse his mouth, but not because he has to obey any rules.

These days, the sophisticated people in the cities don't rinse their mouth when they have finished eating. They wipe their mouth with a napkin. This is the fashion. So – who will question a Mahatma whether he has rinsed his mouth or not?!

A Mahatma does nothing at any other's order. The Veda-Shastra says that nobody can compel a Mahatma to do something by pointing out that this is what the Shastra ordains for him. Just as the Ishwara does everything as a leela, so does a Mahatma. He obeys the rules because he

wants to, not because he has to; and doesn't obey them if he doesn't want.

A Mahatma will not get paapa if he does not follow the niyams. He won't have to go to Narak for not doing what is written in the Shastras. He will not get any punishment, or have to be reborn. He has risen above the constitution of Dharma.

I am covering the Dharma of a Sanyasi very fast, because this should be elaborated on when the listeners are predominantly Sanyasis. Here, most of the listeners are Grihasthas. I have noticed that Grihasthas listen to the Sanyasi-Dharma and then ask Mahatmas, 'Maharaj, this is your Dharma. Why are you not following it?' They also know what their own Dharma is, but they never ask themselves why they are not adhering to it! That means, they have become the rulers!

One gentleman told me, 'Maharaj, these days we don't find worthy Brahmins to whom we can give daan.' These people accumulate wealth by unethical means, but they want Brahmins to be of the level of Vasishthaji to give daan to! Oh my brother, just as you have money that is called black money, the Brahmins who come for daan will also be of that category. The method for giving up lobha has to be found from things as they are. The purohit you pay to do puja will be of the level of the *yajamaana* who pays him. Now, if the yajaman says, 'I will remain a person of the Kali Yoga but I want a priest of the Sat Yuga,' how is that possible?

When the Grihastha is firmly established in his Dharma the Brahmachari, Vanaprastha and Sanyasi who come before him are also of his level. However, when the Grihastha is wishy-washy in his adherence to

Dharma, those who come before him are certainly not likely to be of the highest level! Therefore, a Grihastha should be firm in his Dharma.

Na hi tasya vikalpaakhyaa yaa cha madveekshayaa hataa,

aade`haantaatkvachit khyaatistatah sampadyate` mayaa.

(11. 18. 37)

This Mahatma has no *bhe`da-buddhi* – he sees the Paramatma in one and all.

What happened to the vikalpa – the apparent differences that are perceived?

Bhagwan says, '*madveekshayaa hataa* – his bheda-buddhi is destroyed when he gets My darshan……'

Very well; but interaction continues in the sansara.

Yes, he perceives the bheda in the sansara as long as his shareer is alive, but he knows that perceives separateness is not real.

Look, it is a different matter to perceive things as separate, and it is a different matter to believe that the separateness is real. The Gnan given by Vedanta does not prevent the perception of bheda, but it prevents the person from believing the bheda to be real. The false understanding of bheda is that people believe it to be satya. A Mahatma has *bheda-bhaana* – he is aware of the separateness of the things in the sansara, but Tattvagnan has destroyed his false belief about the separateness being real. Nobody thinks that the sky is actually blue, even though everybody perceives it to be blue. The perception of bheda is destroyed when the deha is destroyed.

- The Dharma of the Vividishu-Sanyas.

Dukhodarke`shu kaame`shu jaatanirve`da aatmavaan,

ajignaasitamaddharmo gurum munimupaavraje`t.

Taavatparichare`dbhakttah shraddhaavaananasooyakah,

yaavad brahma vijaaneeyaanmaame`va gurumaadritah.

(11. 18. 38-39)

After describing the Paramhansa Sanyasi, Bhagwan speaks about the Vividishu-Sanyasi. *Vividishu* means, one who wants to obtain Gnan. So, *'dukhodarke`shu kaame`shu jaatanirve`da aatmavaan'* – there should be vairagya in them. What is the end of bhoga? Will there be an end of sukha in this sansara? Of course sukha will end; it will end in dukha. Bhoga will end in ill health. So, vairagya should always be present in the hriday of a manushya.

And, what should you do when you get vairagya?

'Aatmavaana' – keep your mana and indriyas in your control.

All right. Do you have Gnan or not?

No, I don't have Gnan.

'Ajignaasitaamaddharmah' – you don't have knowledge about the sadhan you should do to obtain the Brahman, so go in search of someone who can give you that Gnan.

To whom should I go for this Gnan?

'Gurum munimupaavraje`t' – if you have a sankalpa to be a Sadhu, your Guru should also be a Sadhu. The Guru of a virakta should not be a

person who has worldly considerations. *'Gurum muni'* – Muni means a person who has done vichar and has the capacity to answer a jugnasu's questions. The Guru should be a Brahmagnani and an anubhavi.

'Gnaaninah tattvadarshinah shrotriya brahmanishtha'. It is not that somebody's name is written in large letters, with 'Shrotriya Brahmanishtha' written after it, on a plaque outside their door! When Seths start talking about a Mahatma saying that he is a Shrotriya Brahmanishtha it doesn't mean that he has become one! A Shrotriya Brahmanishtha Mahatma is one who has a thorough knowledge of the Shastras and has had a direct personal experience of the oneness of the Atma and the Brahman.

It is to such a Mahatma that you should go if you want to obtain Gnan.

For how long should we stay with such a Guru?

Bhagwan said, 'if you have bhakti in your hriday and you have shraddha in your Guru, and if you are free of the tendency to see faults in him or in what he tells you, you should stay with your Guru and do his seva until you get the experience of being one with the Brahman. Until then, you should believe your Guru to be Bhagwan and do his bhajan.'

Bhagwan also described the Dambha Sanyasi. Shridhar Swami has written a beautiful shloka on this.

Dambhanyaasmishe`na vanchitajanam bhogaikachintaaturam,

sammuhyantamaharnisham virachitodyogaklamairaakulam.

Aagnaalanghinamagnajanataa – sammaananaasanmadam,

deenaanaatha dayaanidhaana paramananda prabho paahi maan.

(11. 18. 40-41)

'I took Dambha Sanyas, and cheated people. I never bothered about the Brahman; I did only bhoga. I am filled with moha, wanting to do this and that and the other. I am an agnani. I flout the Ishwara's commands. I start to believe the flattery of these foolish people who apply chandan on me and garland me, offering me a high seat and show me respect. I have no bodha of being the Brahman, but I get carried away when I am shown such respect and given so much importance.' However, when other people *grihino bhootarakshe`jyaa dvijasyaachaaryase`vanam (11. 18. 42)…….*

The vasanas of such a dambhi have not weakened, so he deprives himself of this loka as well as Paraloka.

'A Sanyasi's main Dharma is to have shanti and ahimsa. The main Dharma of a Vanaprastha is to do tapasya and have bhagavad-bhava. The main Dharma of a Grihastha is to protect all beings and do Yagna-Yaag. And the main Dharma of a Brahmachari is to do seva of his Guru. All four Ashramis should do My upasana.'

A Sanyasi must focus on two things. One is to see whether he has unbroken shanti in his mana or not. There should be no kama or krodha burning in his hriday. If he doesn't have shanti in his hriday, how can he be called a Sanyasi?

Ahimsa is the other main Dharma of a Sanyasi. He must be careful to not cause any trouble for any being. When he goes for bhiksha he should be careful to go after the family has finished eating, so there is not risk of their needing to cook again because they gave food to him. He should check that no smoke is coming out of the house, and the used leaf plates

have been thrown out – which means the family has finished eating – and then ask for bhiksha. If he lives in a jungle, he should not even break off a twig from a tree for his datum.

Hus, there are two criterion in the Dharma of a Sanyasi. One is that shanti prevails in his chitta, and the other is that nobody is inconvenienced or hurt by him. A Sanyasi should neither refute nor support any side in theological arguments, not even to establish the superiority of his own Sampradaya. He should remain in his own nishtha.

'Tapa eekshaa vanaukasah' – what is the essence of the Vanaprastha Dharma?

One is tapasya. Tapasya means, to restrain your mana and indriyas, to compel them into submission. And, *eekshaa* means vivek – to discriminate between the Atma and the anatma. Sankhya has the drashta-drishya vivek in which the drashta detaches himself from the drishya. He knows that he is the drashta who sees, and the drishya is that, which is seen, which is separate from him. The drashta is separate from everything that is perceived. He is shanta. He enters a Samadhi.

All this is the Dharma of a Vanaprastha. Thus, tapa and eeksha are the two criterions of the Vanaprastha Ashram.

'Grihino bhootarakshe`jyaa' – Grihasthas are those who hold on to the *griha* – the home, and who is caught by the griha. The word *ghara* – meaning house, comes from *grihannati* – meaning, one who does *grahana* – catches something – and doesn't let go. If you tell a Grihastha, 'come, let us go and take a bath in Gangaji', he will say, 'no, Maharaj, I have some work at home.' He is caught by the house – or, you can say he is caught by the *grihinee* – the lady of the house! *'Binaa grihinee*

bhoota kaa de`raa – a house is a shelter for ghosts if there is no lady in the house', is a common adage.

There are two criterions for the Grihastha Dharma – *bhoota-rakshaa* and *ijyaa*. Bhoot-raksha means to protect all beings, help anyone who is hungry, needs clothes, or medicines. You should extend help to the needy in whichever way you can. To arrange food for the hungry, clothes for those who go about in tatters, provide medicines for the ill, and education to the illiterate, are the criterions for the Grihastha-Dharma.

Look – a ton or so of grain is stored in your house – is any of it used to save a man who is starving? You have thousands of rupees in your house – is any of it used to provide medicine to a poor man who is suffering helplessly? If your assets are used to give relief to those who are suffering, you are following your Dharma.

The other criterion of the Grihastha-Dharma is *ijyaa* – meaning, to do Yagnas by which the Brahmins, the Pitris, the Devtas, and others are preserved and respected.

Now, see the essence of the Bramachari-Dharma.

'Dvijasyaachaaryase`vanam' – to do seva of Guruji, with the faith that he is the form of the Ishwara. This is the quintessence of a Bramachari's Dharma.

Having explained these Dharmas separately, Bhagwan explains the Dharma that is to be followed by all.

Brahmacharyam tapah shaucham santosho bhootasauhridam,

grihasthasyaapyaritau gantuh sarve`shaam madupaasanam.

(11. 18. 43)

Whether a Brahmachari, Grihastha, Vanaprastha or Sanyasi – everybody should guard their brahmacharya, everybody should do tapasya, and everybody should have a pavitra lifestyle. Cleanliness is one thing and pavitrata is a different thing. Soap can give cleanliness but not pavitrata.

'Santosha' – santosh means contentment. There should always be santosh in the mana. *'Bhootasauhridam'* means, to have goodwill for all. Never lose the sweetness of the hriday.

A famous man came to Maliviyaji once. He said, 'I have cultivated the habit that I will remain unmoved even if you give me a hundred abuses.' Malviyaji said, 'oh, but my tongue will be sullied if I abuse you!'

The heart of a person who has ill-will for anyone becomes dirty, whether the other person is affected or not. Sauhardya means to keep your hriday beautiful with benevolence. Every thought that comes to your hriday should be absolutely filled with sweetness.

Someone may ask, 'you said that the Dharma for all includes maintaining brahmacharya, tapasya and santosh, and to do good to all. How can a Grihastha practice brahmacharya?'

Bhagwan said, '*rito gantuh grihasyaapi brahmacharyam bhavati* – if the husband and wife indulge in conjugal bliss only on the days that are proper for union – and abstain on the prohibited days like ekadashi, purnima, amavasya etc – it is called brahmacharya. When they break these rules because of an onslaught of kama, it is breaking brahmacharya.'

Bhagwan spoke of one more Dharma that is common to all Ashrams. *'Sarve`shaam madupaasanam'* – to do Bhagwan's upasana is the Dharma for all Ashrams. It is the highest Dharma. The Yagyavalkya Smriti describes Dharma, saying that it is Dharma to do Yagnas, maintain good behavior, and restrain the indriyas. However, *'ayam tu paramo dharmo yad yoge`naatmadarshanam'* – the highest Dharma of all is to do darshan of the Paramatma with Bhakti Yoga, do Samadhi with the Ashtanga Yoga, and obtain Gnan by Gnan Yoga. This is the Adhyatma Yoga, and it is the highest Dharma.

So, *'sarve`shaam madupaasanam'* is considered the highest Dharma, to be done by all.

The Brahmin-Dharma is separate from the Kshatriya-Dharma. But doing the Ishwara's aradhana is Dharma for all. People of all religions should do this, whether they are Christians, Muslims, Hindus, Parsis, or any other. Every child of the Ishwara lives in the Ishwara's Kingdom, and should follow the Dharma of worshipping Him.

This deha, indriyas, and antahkarana all live in the Ishwara's Rajya. It is their Dharma to do His aradhana. The bodha of the oneness of the Brahman and the Atma is not in the Ishwara's Rajya – that is the Ishwara's swarup. It is not the Brahman's Dharma to do upasana. The deha, indriyas, antahkarana etc, however, have the Dharma – the jeeva has the Dharma – of doing the upasana of the Ishwara. This Dharma is common to all; nobody is exempt. Just as it is the common Dharma to not be the cause of dukha for any being, it is also the common Dharma to do the Ishwara's upasana.

Iti maam yah svadharme`na bhaje`nnityamananyabhaak,

sarvabhoote`shu madbhaavo madbhaktim vindate` dridhaam.

(11. 18. 44)

Bhagwan said, 'Uddhava, you asked Me about the method by which a person should follow Dharma in a way by which Bhagwan's aradhana is done, and Bhagwan is pleased. Doing Dharma was not your main purpose; you wanted to please your Master.'

Uddhavaji had said, 'Krishna! I want to do the Dharma by which You are pleased.'

Bhagwan said, *'yah svadharme`na nityam maam bhaje`t* – do My bhajan every day by doing your Dharma.'

The meaning is, you should certainly do your Dharma; but for what? Do Veda-paatha because it will please the Ishwara. A person who does Veda-paatha to please a Seth and get some rupees won't have adhyatmika progress. He will get money and respect, and be given some importance, but that is all. When someone does Veda-paatha to please the Ishwara his abhiman is reduced and he progresses on the spiritual path. So, do Dharma, but don't pull the fruit towards yourself – push it towards the Ishwara.

One man did daan. Dharmaraj manifested. 'Take the fruit of the daan you have done,' he said.

'What fruit will I get?' asked the man.

'You will get sukha.'

'Let the sukha that is the fruit of the daan I did go to my Bhagwan, my bala-Krishna. Let Him feel sukha and smile with pleasure!'

Now, this fruit of the daan-Dharma became the aradhana of the Ishwara. It became Bhagwan's bhakti. The fruit of the daan-Dharma offered up to Bhagwan can remove the curtain of avidya behind which Bhagwan is hidden, and Bhagwan can manifest before the bhakta.

There is a particular point in this – *'sarvadharme`na bhajan'* – do bhajan with your Bhajan-Dharma, not with the Dharma that is meant for another. The Master is pleased when you do your ordained duty. If you complete doing the work that is meant for someone else, that is not a cause for Bhagwan being pleased.

'Svadharme`na bhajan' – do bhajan by doing your Dharma, not someone else's Dharma.

There is one more important point in this – *'svadharme`na' – 'nityam'.'Svadharma'* means, the Dharma that is meant for you, and *'nityam'* means always; daily. You should always carry out your Dharma, not just do it occasionally.

The third point is to do your Dharma only for pleasing Bhagwan, not for pleasing Him sometimes, and pleasing someone else sometimes. This is called *'ananyabhaak'*. Ananyabhak means to have vishwas on Bhagwan and on Bhagwan alone.

What happens then?

'Sarvabhoote`shu madbhaavoh' – you will get the bhava that it is the same Bhagwan, the one Ishwara, who abides in all beings. You don't need to do the kalpana that He abides in all beings – you know it beyond doubt. For example, you have four pieces of jewelry – a bangle, a necklace, a ring and ear rings. You recognize that they are all made of gold. Will you have any need to imagine that they are made of gold; that

gold is in each of them? No; because once you know that they are all gold ornaments there is no need for you to imagine it. In the same way, once a person sees that the sansara is made of the Ishwara-Tattva, he does not need to imagine it.

Other religions, like Christianity, Islam, etc believe that this sansara is created by the Ishwara – that the Ishwara is the *nimitta kaarana* – the instrumental factor of this world. People grow up with this belief. They find it difficult to grasp the principle of the Hindu Dharma that the Ishwara is not only the nimitta karana, He is also the *upaadaana kaarana* – meaning, He is also the matter of which the world is made.

The matter of which our shareer is made is also the Ishwara, and the jeeva in the antahkarana is also the Ishwara, and the oneness of everything is also the Ishwara! Thus, the multiplicity that is perceived is false. Being the upadan karana of this world, the Ishwara is something that even our half-baked friends, who go to foreign lands, do not understand fully. Our Vedic philosophy is, *'e`kam sad vipra bahudhaa vadanti'* – the Sat is one; the learned people explain it in different ways. However, people fail to comprehend and remember this. If the affirmation of the Ishwara being the upadan karana is not made clearly, it is not a proper presentation of Vedanta.

Thus, the matter in all shareers is one. It is the same Paramatma in all. This is what is meant by *'sarvabhoote`shu madbhaavah'.*

What happens now?

'Madbhakttim vindate` dridhaam' – the person gets unshakeable bhakti for Bhagwan when he gets the feeling that Bhagwan is in all beings.

In this sansara you feel attached to a person who you feel is your friend, and you feel hatred for a person you feel is your enemy. When you think of your friend your heart is full of affection; when you think of your enemy your heart burns with anger. The sweetness that comes into your hriday at the thought of your friend will get burnt with the anger that comes at the thought of your enemy. However, when you see that it is the same Ishwara in every heart, the fire of hatred burns no more. Sweetness fills your heart all the time.

Madhuvaataa ritaayate` madhu ksharanti sindhavah (Brihadaranyaka Upanishad 6.3.6)

Let only *madhu* – honey – remain in our hriday.

I was discussing this with a friend one day. He said, 'my brother, we can't help feeling dvesha for someone who is a paapi, and prema for someone who is a punyatma.'

All right, my friend, but tell me – when you have prema for the punyatma, will the prema stay in the punyatma or will it stay in your hriday? The punyatma is not the ashray of your prema; your hriday is the ashray. And, when you feel dvesha for a paapi, where will the dvesha stay? Will it stay in the paapi or will it stay in your hriday? It will stay in your hriday.

So, when the dvesha is to stay in your hriday, it is all the same whether you have dvesha for a mosquito, a blade of grass, or for a paapi. The dvesha will stay in your hriday and make it burn.

True bhakti is obtained when you get Ishwara-buddhi for all. Dvesha will not arise in your chitta if you perceive the Ishwara's presence in all you see. This is why it is written*, 'sarvabhoote`shu madbhaavo madbhakttim*

vindate` dridham' – you get unshakeable bhakti for Bhagwan when you get bhagavad-bhava for all beings.

Bhaktyoddhavaanapaayinyaa sarvalokamahe`shvaram,

sarvotpattyapyayam brahma kaaranam mopayaati sah.

(11. 18. 45)

'He Uddhava, the bhakti that comes should be such that it cannot be destroyed.'

Goswami Tulsidasji has said in the Ramcharitmanas, that he wants the kind of bhakti that is never injured or destroyed. *Apaaya'* means ruined. *'Aaya'* means the income, and *'apaaya'* means ruin. So, *'anapaayinee'* means that, which is never destroyed.

Look; when you start attaching raaga to different places your preeti – your bhakti – is ruined. *'Apayanaashah'.* So, bhakti should be such that it remains the wealth of the hriday. Unbroken bhakti should aide in your hriday. In the Bhagwat Gita Bhagwan has stated clearly, *maam cha yoavyabhichaare`na bhakttiyoge`na se`vate`.'* So, Narayana, may this bhakti that can never be destroyed come into our hriday.

What happens then?

Then you get the Paramatma!

Actually, what is this bhakti? Is it advaita Gnan, or is it agnan? Shri Ramanujacharyaji Maharaj said, *'she`mushee pratiroopaa'* – the Gnan that is combined with preeti is bhakti. 'This is my Swami, my friend, the cause of this world, the Master of all' – this Gnan is there; and a little

prema is added to it. Thus, a combination of Gnan and prema is called bhakti.

Agreed that the Gnan and dhyana of the saguna padartha is bhakti, but the nirguna padartha does not have the shakti to pull prema. There, there is only Gnan, only dhyana, so there is no need to attach prema to it. How can there be prema for something that has no guna (guna can mean attributes or a rope). Saguna means that, which binds. We go to the Ishwara with prema, and He draws us close by holding us with both arms. If we go to the nirguna with prema, there are no arms with which we can be pulled. Oh, the nirguna has no eyes. It cannot even see! It cannot say sweet words to us. You merge into the nirguna as soon as you get its Gnan!

Someone may wonder if I am being critical of the nirguna.

No; it is not criticism. I am merely describing a fact. If you attach raaga to the nirguna you won't get the sakshatkara. In fact, if there is an anand-akara vritti in the Atma, you will have raaga for anand. Then, there will be no Atma-sakshatkara either. There will only be a darshan of the anand reflected in the vritti.

Therefore, in Advaita Vedanta, even the repeated vritti of the Atma is not accepted as Tattva-sakshatkara. The anand reflected in the vritti is not accepted as the Atma-anand. The subject of Vedanta is very profound.

Mandan Misra has written a book called 'Brahmasiddhi' that raises a question right at the beginning. If the experience of the Atma-anand is present in the Atma-sakshatkara, then, because of raaga in the Atmanand, the vritti cannot be akhand-akara – it cannot be unbroken

anand. Therefore, the bheda between the vritti and the one whose vritti it is will not be destroyed. Hence, in order to get the sakshatkara of the nirguna Brahman it is necessary to let go of even the raaga for the anand of the Atma.

Our Vedantis say that even this is *artha-vaada* – it is an assertion made with the purpose of awakening jignasa in a sadhak. This is why they investigate the anand in the Brahman. They don't undertake this investigation because there is a vritti of anand that is the bhogya, in the Brahman. The state of Advaita Vedanta is quite extraordinary!

So, Narayana! If there is an anapayini bhakti, then the Maheshwara – the Maha-Ishwara – of all the lokas, who is the karana of creation and dissolution, the karana of everything, the Brahman that is the swarup of the Atma – is what you will obtain.

Iti svadharmanirnikttasattvo nirgnaatamadgatih,

gnaana-vignaana sampanno nachiraat samupaitimaam.

(11. 18. 46)

'Iti svadharmanirnikttasattvah' – by following your Dharma in this manner, your antahkarana becomes shuddha. The Sattva is scrubbed clean, the way utensils are scrubbed clean.

My grandfather had told me about how a vessel with a small mouth was cleaned in the olden days. They would put a little clay, some small pebbles and water in the vessel, and shake it thoroughly. The vessel of the antahkarana is also cleansed by doing rituals of Dharma. The impurities in it are removed by this method. There is no better method

for removing vikars than giving sanskaras, and no better method for removing the dirt in the antahkarana than the kriyas of Dharma.

What will happen then?

'Nirgnaatamadgatih' – you will get Gnan about Bhagwan's glory and greatness. *Gnaanavignaanasampanno nachiraat samupaiti maam'* – you gradually get Gnan-vignan.

The words 'Gnan-vignan' used here are the seed of the matter of the next chapter. In the next chapter Bhagwan will explain what Gnan is and what vignan is.

'Gnaana-vignaana sampanno' – to see the one in all is Gnan; and to not see the multiplicity – to see only the one – is vignan.

That means, to see the inherent Satya that is the karana in all, in spite of the perceived multiplicity of the karya-karana, is called Gnan. And, to negate the feeling of the karya-karana and have Gnan about the oneness of the Atma and the Brahman that totally negates any other is the aparoksha sakshatkara that is called vignan.

'A manushya who obtains these, *nachiraat samupaiti maam* – obtains Me instantly,' said Bhagwan.

Varnaashramavataam dharma e`sha aachaaralakshanah,

sa e`va madbhakttiyuto nihshre`yasakarah parah.

(11. 18. 47)

'He Uddhava, I have described the Dharma – the *aachaara-lakshana* – of the behavior of those who practice the Varnashrama.'

‘*Aachaara’* means the way a person behaves. Aachara is done by the shareer. Even a person who has no bhava in his hriday can take a sruva and pour an oblation into the sacred fire of a Yagna, saying, *‘indraaya svaahaa.’* He can sit and do Sandhya Vandan. So, the word aachara means to do Dharmanushthana even without bhava.

Bhakti, however, is not aachara-lakshan; it is bhava-lakshan. Bhakti is in the hriday, in the form of bhava. If a person’s behavior is very good, but there is no bhava in him, the behavior remains an external matter. The sadhan-bhajan he does should be *‘madbhaktti yutah’* – meaning, bhakti should be attached to his actions.

‘Bhakttih’ means *bhaaga* – a portion, a share. This belong to Bhagwan, it is Bhagwan’s share. When some income comes into the house we put aside a part of it, saying, ‘this is the bhaag of the Brahmins.’ When grain was brought in from the fields, portions of it were kept aside for Brahmins, for the barber, and for the washer-man. Similarly, *‘madbhaktti’* means, this is Bhagwan’s portion.

Examine how much you have put aside for Bhagwan’s bhakti in your jeevan. Have you made your shareer, your indriyas, your mana, your ahankara, your all-in-all Bhagwan’s bhaag, or not? If you have made them Bhagwan’s bhaag, bhakti has come into your jeevan.

‘Nihshre`yasakarah parah’* – then, your aachara becomes a cause for *nishre`yas – for the highest good fortune. That means, it becomes a cause for your obtaining the Paramatma.

E`tatte`abhihitam saadho bhavaan prichchhati yachcha maam,

yathaa svadharmasanyuktto bhaktto maam samiyaat param.

(11. 18. 48)

‘He Sadho, the meaning of this is that you know everything. You are a great vidvaan.’

Bhagwan discussed things with Uddhavaji at times. By calling Uddhavaji ‘Sadho’, Bhagwan indicated that Uddhavaji was so benevolent that his questions were actually asked to benefit all people.

‘I will tell you, and you will listen, and this talk will be famous. It will benefit other people. I have told you about all the things you asked.’

What did You say?

‘Yathaa svadharmasanyuktto bhaktto maam samiyaat param – how a manushya can carry out his Dharma, become My bhakta, and obtain the Param-Tattva.’

Thus, this eighteenth chapter of the eleventh canto is completed.

Chapter Nineteen.

- The special points about Gnan-Sanyas.

Bhagwan now takes up a very profound topic.

People always feel that they should be able to understand everything. This is a very good desire, but our Sadhus know very well that if a Sadhu goes to seven houses to ask for bhiksha, he may get something from some house and nothing from another. They eat what they get and make do.

If some point is not understood when explained once, it has to be explained again, perhaps three or four times before the person grasps it fully. We should not be hasty; we should absorb things gradually as they come into our understanding.

Bhagwan began to talk about Gnan. There is one discussion about Sanyasis and one about Gnan. It is not that all Sanyasis are Gnanis; nor are all Gnanis Sanyasis. There are many Sanyasis who are not Gnanis. Dress is a strange thing – people want to wear the dress that society respects. So, just as Bhagwan described the Dambha-Sanyasi, He now describes a Gnan-Sanyasi.

Gnan-Sanyas means Vidvat-Sanyas. Here it is not the dress that is respected; it is the Gnan. Bhagwan began to describe the Tattva that is Gnan-swarup.

Shreebhagavaanuvaacha

Yo vidyaashrutasampanna aatmavaannaanumaanikah,

maayaamaatramidam gnaatvaa gnaanam cha mayi sanyase`t.

Gnaaninastvahame`ve`shtah svaartho he`tushcha sammatah,

svargashchaivaapavargashcha naanyoartho madrite` priyah.

(11. 19. 1-2)

Bhagwan told Uddhavaji, 'a person who has the wealth of the knowledge of the Shrutis up to the Brahmavidya – meaning, he has done shravan until he obtained Brahmagnan – *aatmavaan* – not just an estimate of what the Brahman is like……'

It is absolutely wrong to make any assumption about the Brahman. An estimate can only be made about something that has been experienced in the past, of something the indriyas have experienced at some time. You see in your house that smoke comes when a fire is lit. Then, if you see smoke in the distance you estimate that it is caused by a fire. However, if you don't know of the connection between smoke and fire, you cannot make an estimate about the cause of the smoke. Thus, no estimate is possible about anything you have not previously perceived.

And, the Brahman is such that it cannot be perceived by the indriyas.

Why?

Look; the eyes can see only the appearance of an object. They do not have the ability to know anything else about it. How can they see the anant Tattva, the infinite Tattva that has neither a beginning nor an end, and in which space-time-matter do not exist?

And, when the indriya of the eye cannot get an experience of that Tattva, how can anybody make an estimate about whether it is blue or yellow? In the same way, all estimates about the Brahman are wrong, because

none of the indriyas can experience the Brahman. This who walk on the path of the Brahman on the basis of estimate remain empty handed.

'Maayaamaatramidam gnaatvaa' – what does this srishti look like, after a person gets Atma-sakshatkara?

'Maayaamaatra' – it seems like a magic show, an illusion. *'Indro maayaabhih pururoopa eeyate`* - Indra is perceived in many forms because of his Maya.' This is what is called *'indrajaala*' – the net of Indra. Everything, up to Brahmaloka, is nothing but Maya, from an ant to the tiniest insect.

Raaga-dvesha are swept away when a person gets this knowledge. The person becomes established in the state of the shuddha Brahman.

So, *'gnaanam cha mayi sannyase`t'* – the Sanyas of everything else is done. You have renounced everything else. Now, do the Sanyas of even Gnan. That means, give up your insistence on shama, dama, uparati, titiksha etc from your chitta. You no longer have to think about how you should stay, what you should not do, which gunas you should maintain, which you should give up, etc.

The antahkarana glimmers in the support of the shareer, the shareer glimmers in the support of the dharati, the dharati glimmers in the support of the Brahmanda, and millions of such Brahmandas glimmer in Maya. And, this Maya is nothing in the swarup of the Brahman that is the self-effulgent substratum of everything.

So then, what wealth of shama-dama etc is there, in the antahkarana that is in this deha, and what is the wealth that is not in it?

A Gnani purusha who knows himself to be the Brahman has no need to bother about which dress he wears, or do any sadhan to purify his antahkarana, because he has already got the fruit of all these. And so, *'gnaanam cha mayi sannyase`t'* – he does Sanyas of even Gnan. Sanyas of Gnan means that there is no need for him to hold on to the Brahmakara-vritti. He does not need to remind himself constantly that the Brahman and the Atma are one.

'Gnaaninastvahame`ve`shtah svaartho he`tushcha sammatah' – the Sanyas of a Gnani is such that *'na dandam na kamandalum, anaachchhaadanam charati paramhansa'* – a Paramhansa keeps no danda, no kamandalu, and no clothes. He moves around without a care in the world. He has no need to tell people, 'I am a Sanyasi – come and take diksha from me. I will give you upadesh.' For him, everybody is his swarup – who will give the teaching and who will take the teaching?

Therefore, *'gnaaninastvahame`ve`shtah'* – what is the *ishta* – a desired object – for a Gnani?

Shri Krishna said, 'that, which is My 'I' is what is the Ishta for a Gnani.'

'Svaartho he`tushcha'* – this is his *svaartha*, meaning the fruit; and *'he`tushcha' – his sadhan. The Brahman is the Gnani's Moksha. In the viewpoint of a Gnani nothing exists except the Parabrahm Paramatma. Nothing else is dear to him, and nothing else is Satya, and this is the only prakash.

'Nothing is Satya' means, the Brahman is the only Satya; everything else is asatya. The Brahman is the only *sanmaatra*, the only reality. For a Paramhansa nothing is prakash, means, the Brahman is the prakash.

Nothing else is priya means, only the Paramatma is dear, and the Brahma is our Atma.

Gnaana – vignaanasansiddhaah padam shre`shtham vidurmama,

gnaanee priyatamoato me` gnaane`naasau vibharti maam.

(11. 19. 3)

'Only those who are *sansiddha* – fully established – in Gnan and vignan know My Brahman-swarup,' said Shri Krishna. 'That is why the Gnani is My beloved.'

Somebody asked Shri Krishna, 'Maharaj, the whole world has prema for You; do You have prema for anybody?'

'Yes', said Shri Krishna. 'I do.'

Who do You have prema for?

'I have prema for the person who knows Me.'

Even in the Gita, Bhagwan has said, *'priyo hi gnaaninoatyartham, aham cha mama priyah* – I am very dear to the Gnani and the Gnani is very dear to Me.'

This means, Krishna is the name of the Atma of a Gnani, and the Gnani is the name of Krishna's Atma. They are one.

'Gnaane`naasau bibharti maam – the Gnani holds Me with Gnan.'

Bibharti – bibhrin – dhaaranah poshanayo' – what does the Paramatma eat and drink? A manushya dies if he gets no food and water.

The Paramatma does not eat or drink anything – *'anashnannanyo abhichaakasheeti. (Mundaka Upanishad 3. 1. 1)*' The Paramatma stays

without eating or drinking anything, and He remains effulgent. The luster of His face does not change.

Where does this radiance come from?

'Gnaane`naasau bibharti maam' – The Gnanis nourish Him with their Gnan. If the Gnanis did not directly experience the Paramatma – meaning, if nobody was to obtain the Paramatma; if He did not hold anybody's hand or embrace anyone; if nobody got His darshan in the form of their own Atma – just believing in His existence will not keep the Ishwara alive for us.

Thus, the Ishwara is not preserved by only vishwas; He is preserved by the aparoksha anubhav, by the direct personal experience of His bhaktas and Gnanis. Our Vedic Sanatan Dharma accepts the sakshat aparoksha anubhav of the Ishwara. It also gives us the method for getting it. There are people who have met the Ishwara. And, my brother, the people who believe the Ishwara to be beyond this and beyond that any beyond something else – who has seen all this beyond this and that? Mere belief is not enough to preserve the Ishwara. It is the people who know Him and have met Him who preserve the Ishwara for the manushya jaati.

This is called the Vedanta-Dharma. You can either say that He is the form of Rama or Krishna, the husband, or the Guru, or do His upasana in a murti, and you will obtain Him. Or else, you can know His as your Atma.

Look; you will have a sakshatkara of the Ishwara in the form of your Atma. And, imagining that this is the Ishwara, He is beyond this and that etc will not help you to obtain Him. He is obtained when you experience Him for yourself. Therefore, *'gnaane`naasau bibharti maam'* means, the Gnani purusha preserves the Ishwara through his Gnan. He nurtures the

Ishwara when he says, 'I have seen the Ishwara. I see Him every moment of the day. Here is the Ishwara – see Him!'

Tapasteertham japo daanam pavitraaneetaraani cha,

naalam kurvanti taam siddhim yaa gnaanakalayaa kritaa.

(11. 19. 4)

Just as there are sixteen *kalaa* – parts – of the Chandrama, there is a kalaa of Gnan. Here, 'kalaa' does not mean artistry; it means a part, an ansha. You can consider it to be one sixteenth part of Gnan. The purity you get from this cannot be obtained by doing tapa, going to tirthas, doing japa, daan, and other good karmas. You can do tapa all your life – there were people who did tapa for ten thousand years, but they did not get Gnan. They knew nothing about the Ishwara. They wandered around all their life going to different tirthas, continued to do tapa, did lots of daan and other good karmas, but they did not get Gnan about the Ishwara. They did not get the param siddhi either.

Tasmaajgnaane`na sahitam gnaatvaa svaatmaanamuddhava,

gnaana-vignaanasampanno bhaja maam bhakttibhaavitah.

(11. 19. 5)

'Therefore, He Uddhava, *gnaane`na sahitam tatparyantam yathaa bhavati tathaa gnaatvaa* – know your Self. Continue to strive for Gnan about the Paramatma until you obtain Gnan about the oneness with the Brahman. When you have achieved the treasure of gnan-vignan, and are filled with the bhava of bhakti, do research about Me. *Maame`va bhaja, anyam sarvam tyaja* – do My bhajan and give up everything else. This makes a manushya's jeevan successful.'

Gnaana – vignaana yagne`na maamishtvaatmaanamaatmani,

sarvayagnapatim maam vai sansiddhim munayoagaman.

(11. 19. 6)

Bhagwan gave the example of the ancient Rishi-Munis to strengthen Uddhava's faith in this. He spoke of how they achieved absolute siddhi by this method.

Why?

'I am the Swami of all the Yagnas. The Rishi-Munis obtained Me through the Gnan-vignan form of Yagna.'

Regardless of the form of Yagna you want to do, you should first find out the details about it, its method, etc. Your knowledge should not be limited to book-knowledge. It is a different thing to learn a recipe by heart and a different thing to cook well. Practical knowledge is obtained by observing and helping in whatever you wish to do. Helping in a Yagna repeatedly, and observing the little details that are of vital importance. The Brahmins spread kusha grass all round the *ve`dee* in which the sacred fire is lit. Reading the instructions in a book won't teach you the finer points like how the kusha grass is to be spread, which direction its roots should be in, and other details that are important for a successful Yagna. Knowledge obtained from a book is Gnan, and learning by practice is vignan. Thus, both Gnan and vignan are Yagnas.

Thus, my brother, vignan is different from book-knowledge, and both Gnan and vignan are Yagnas. It is through these that *'maamishtvaatmaanamaatmani'* – *aatmani* means, in our hriday. *'Aatmaanam maam ishtvaa* – I, who am in the Atma, did the *yajan* –

meaning, worship, through the Yagna. The great Rishi-Munis obtained Me in their hriday.'

Agni Devta is the Devta of the *dvijaati* – meaning, those who have received the sacred thread and are qualified to do a Yagna. *'Agnirde`vo dvijaateenaam'* and *'muninaam hridi daivatam'* – the Devta of the Munis is not in Agni; He is in the hriday. And, *'pratimaa svalpabuddhinaam'* – those who have faith do upasana in an image of Bhagwan. And, *'sarvatra vijitaatmanaam'* – a person who knows the Paramatma, experiences only the Paramatma everywhere.

This is how the Munis achieved complete siddhi though Gnan-vignan.

Tvayyuddhavaashrayati yastrividho vikaaro maayaantaraaaapatati naadyapavargayoryat,

janmaadayoasya yadamee tava tasya kim syuraadyantayoryadasatoasti tade`va madhye`.

(11. 19. 7)

Bhagwan said, 'He Uddhava, *yah e`sha trividhah vikaarah tvayi aashrayati* – three kinds of vikars are seen in you.'

What are vikars?

One is the vikar of the pancha bhoota of which the shareer is made. The shareer is born; it grows, reduces and decays. The second is the adhidaiva vikar – the eye sees with the connection of the Surya, the nose smells with the connection of the Ashwini Kumars, etc. The third vikar is the adhyatmika vikar of the indriyas, mana and antahkarana. These are the three kinds of vikars. In fact, they are all cars, like a motor car! None of them is owner of the motor car, and none of them is the driver.

Car means, they are sadhans for doing karmas. That, which is managed by karmas, is a vikar. The three kinds of vikars are the adhibhoota, adhidaiva and adhyatma – the gross shareer, the subtle shareer and the karana shareer; the waking state, the dreaming state and the deep sleep state; the Sattva, Raja and Tama gunas; the Vishva, Taijas and Pragna.

What are all these?

'All this is Maya. It is the spectacle of this world, a show of magic, only to be seen and believed.'

Are you telling me that the reality of the world we experience is nothing but Maya? That is difficult to accept!

Even the gross objects of this world are created by Maya. We cannot jump over a mountain seen in a dream; we have to turn back. The solid mountain seen in a dream is limited to the dream. In the same way, the sansara seen in the jagrita state – this is 'I', this is 'mine', this is 'yours', this is 'you', etc – is all Maya.

Why?

'Antaraa patati' – it comes in-between. There is an interval in the middle of a cinema. It is false, because the advertisements shown in the interval have no connection with the first part or the second part of the cinema. It is antara patati – it crops up in-between. Something that is not connected to the previous or the next, but appears in-between, is called Maya.

For example, you go to sleep and see a dream. Were the things seen in the dream real?

No.

Then, what is a dream? It is something that is seen in-between. What is the drishya of a dream? It is Maya. A dream does not exist in the reality of the sansara, but while it is being seen it seems to be real. It is seen in the form of a mental vikar.

So, see this drishya of the sansara from the viewpoint if the anant – the infinite Brahman. This dharati was not there in the anant akash in the past, and it will not be there in the future. There was a time when there was no sun; nor will the sun be there in the future. A time will come when the millions of Brahmandas will not exist, and there was a time when they had not been created.

Then, what is this that happened?

'Antara patati.'

The *sa-anta* (that which has an end) is in the anant – *an-ant*. That which has an end is in that, which is endless. The one is in the multiplicity. The drishya is in the drashta. The jada is in the chetan. 'Antara patati' – meaning, it has manifested in-between. *'Naadyapavargayoryat'* – because, it was not there originally. It won't be there in the *apavarga* – meaning, at the end. So, this prapanch that is seen in the jeevan of the Atma that is anadi-anant has cropped up in the middle of the beginning and the end.

'Janmaadayoasya yadamee tava tasya kim syuh' – just as in a dream, some people are born and some die – the things seen in a dream are like a magic show. They are illusions that change nothing. *'Aadyantayoryadasatoasti tade`va madhye`'* – the fact is, anything that is present in the adi and anta of an asad-vastu (the beginning and end of

an object that is mithya) is also in the middle of that vastu that is not the Satya.

For example, take an ornament. It was gold before it was made, it is gold while it is in the form of the ornament, and it will be gold when the ornament is melted. Thus, what is in the beginning, middle and end of the ornament is all gold.

In the same way, this srishti was the Paramatma before it was created, and it will be the Paramatma after its dissolution, and it is the Paramatma even now, when it exists, in-between the aadi and the anta. It is a mistake to think that the things in this world are separate from the Paramatma, and this is why we become dukhi, we become foolish, we get born and we die. The greatness of Tattvagnan is that it frees us from all this.

- Moksha-Dharma (1)

Bhagwan Shri Krishna told Uddhavaji about the three kinds of vikars – the adhyatmika, the adhidaivika and the adhibhautika. 'You are the ashray of these three vikars, Uddhava. The vivek of the Tat-padartha and the Gnan of the abheda that accompanies it is not yet obtained by you. However, if you even do vivek of the tvam-padartha properly – *tvayyuddhavaashrayati yastrividho vikaarah* – all three kinds of vikars will make you their ashray. They will be illuminated by you. These three kinds of vikars – the sthoola shareer, the sookshma shareer, and the karana shareer are in the substratum of your Self. They are Maya; a magic show.'

Why?

'Antaraaaapatati – just as there is no snake in the rope, nor will there be a snake in the rope, but in-between, a snake is perceived because of agnan about the rope – in the same way, the three kinds of shareer glimmer as real, because of the agnan of your swarup. You have got the adhyas – the illusion – that they are real. They will vanish as soon as the adhyas is removed. And therefore, they are Maya.'

How can we decide that what is seen in the middle is Maya?

'Santo aave`jaave`so maayaa – oh Sant! That, which comes and goes, is Maya.'

Bhagwan said, '*naadyapavargayoryat.'*

Yat yasmaat ayam trividho vikaaro aadau naasti apavargoapi naasti – just as the snake is an illusion, Maya creates an illusion in the forms of the sthoola, sookshma and karana in our shareer. If this Maya – or vikars – have a birth, death etc, let them stay! It doesn't affect you. You are the adhishthana – the substratum of everything. You are the sakshi and you are nirvikar. You are the Satya whereas these are asat. The objects superimposed on the substratum are asat. That, which existed before they were created and will exist after they are no more, is the Satya; and the Satya is also present in the middle.

All the forms, the decay, the changes, the different types and the sanskaras, are *laukika* – meaning, of this world, and *paaralaukika* – meaning, of the worlds after this world. And it is all reflected in other forms, but it is not connected to you in any way.'

Uddhavaji asked a question. 'Maharaj, You have given me a great Gnan, but please be compassionate and explain it in a way that I can comprehend it fully.'

Uddhava uvaacha

Gnaanam vishuddham vipulam yathaitadvairaagyavignaanayutam puraanam,

aakhyaahi vishve`shvara vishvamoorte`tvadbhakttiyogam cha mahadvimrigyam.

(11. 19. 8)

'He Vishveshwara! He Vishvamurte!'

Both these are forms of address for Shri Krishna. He is the Swami of the Vishva, the one who rules the whole world. And, He is Vishva-murti – meaning, He is the Raja as well as the *prajaa* (people) in the world.

'Vishvamoorte`'* – whose murti is this world? Who is its ruler? The vishva (world) is the Ishwara's murti, and it is He who rules it. Therefore, the word *'vishve`shvara' indicates that He is the nimitta karana, and the word *'vishvamoorti'* indicates that He is the upadan karana of the world. The meaning of this is, 'You are the abhinna-nimitta-upadan karana of this jagat. This srishti has emerged from You, it exists in You and it is You, who are seen in the form of this srishti; and, You are also beyond this srishti! So, if there is anyone who can give a comprehensive definition of this Gnan, it can only be You.'

What is this Gnan like?

Gnaanam vishuddham vipulam yathaitadvairaagyavignaanayutam puraanam.

Bhagwan describes the swarup of this Gnan.

When is an object *vishuddha* – meaning, when is it pristine? It is vishuddha when nothing is mixed in it. The khichri is a mixture of rice and dal – it is neither pure rice nor pure dal. Similarly, shuddha Gnan is that, in which nothing else is mixed.

What is mixed in Gnan?

The vishays you see – for instance, you know a watch. As long as the watch is mixed with your Gnan your Gnan is not shuddha. One is the watch that is known and the other is the Gnan that knows. Furthermore, if someone becomes an abhimani of being the knower of the watch, one more impurity comes into the shuddha Gnan.

The chetan Tattva is without the *gne`ya* (known), and the *gnaataa* (knower). When the jagat that is the form of the gneya, and the jeeva who is the form of the gnata are absent, then it is called 'vishuddha Gnan'. This is accepted as a *paaribhaashika shabda* – a technical word – in the Shrimad Bhagwat.

Vadanti tattattvavidstattvam yajgnaanamadvayam,

brahme`ti paramaatme`ti bhagavaaniti shabdyate`.

(1.2. 11)

Tattvavidah tat tattvam vadanti – those who know the Tattva call this the Tattva.

Kim tat? – What is that Tattva?

'Yat advayam gnaanam' – the Tattva is that Gnan in which there is no duality. And, this Gnan is not a creation of the difference between the *vyashti* (single unit) and the *samashti* (totality). It does not place any

vishay between the *alpagna* (one with limited knowledge) and the *sarvagna* (all-knowing). Nor does it place any vishay between that, which is known by an individual and that, which is known to the entirety.

That means, it is the Gnan that is free of the difference between the knower and that, which is known; and that is the Tattva. This is the Gnan that is called the Tattva in the Bhagwat. It is also called the Paramatma, as well as Bhagwan. These are five names of one vastu.

This vishuddha Gnan is the chetan Tattva that is free of both the gneya and the gnata. The jagat that is the form of the gneya is not in this shuddha chetan, and the jeeva who is the form of the gnata is not in it either.

What is this Gnan like?

It is *'vipulam'* – meaning, it is free of the divisions of space, time and matter.

How is this Gnan obtained?

'Vairaagyavignaanayutam' – vairagya is needed before you can get the sakshatkara of this Gnan. Only a person whose antahkarana is free of raaga-dvesha can get this Gnan. And, when a person gets this Gnan, nothing remains, except this Gnan; and that is called vignan.

'Therefore, He Vishveshwara, He Vishvamurte, please describe this Gnan for me.'

You see, my brother, without Bhagwan's prasad – without His kripa – it is extremely difficult to obtain Tattvagnan without some obstacle coming. That is why Uddhavaji said, 'please have compassion and tell me about Bhakti-Yoga – *aakhyaahi* – *mahadvimrigyam* –

mahadbhirbrahmaadibhir vimrigyam – that, which even Brahma and others seek, hoping to get Bhakti-Yoga from someone – please tell me about that Bhakti-Yoga. That is the root and the enduring stability of everything.'

Taapatraye`naabhihatasya ghore` santapyamaanasya bhavaadhvaneesha,

pashyaami naanyachchharanam tavaanghridvandvaatapatraadamritaabhivarshaat.

(11. 19. 9)

'He Isha!'

Eesha means, 'my Prabhu, who rules me and controls my life.'

'He Isha! He Ishwara of my prana and my hriday! You are the all-in-all of my jeevan!'

Shri Krishna is the Swami of Uddhava's prana, hriday and jeevan – his all-in-all. Addressing Shri Krishna in this manner, Uddhavaji says, 'this *maarga* (path) of the sansara on which we walk – on which we have to walk, dressed in many kinds of garbs; sometimes as worms that crawl, sometimes as manushyas on two feet, sometimes as animals on four feet, sometimes fly on two wings – we have to be born in many yonis in different forms. This is *bhavaadhva* – we have no option but to walk on the terrible path of janma-maran. There is so much suffering on this path that comes from the objects of the world – at times from Daivi causes, and at times from adhyatmika causes like agitation of the mana. A manushya suffers from internal and external causes.

Pashyaami naanyachchharanam tavaanghridvandvaatapatraadamritaabhivarshaat.

Tavaanghridvandvaatapatraad – Your two lotus-like feet are the only umbrella under which we can shelter. On this path of the sansara, the Surya burns us on one side, and fever burns on the other. Various vasanas burn from within. Different kinds of vishays, people, Devtas and other beings cause suffering from outside. Under these circumstances, the only refuge for us is Your two charanaravinda.'

Keep the umbrella of Bhagwan's lotus-feet over your head and go forth in the sansara. The intense heat of the sansara will not trouble you then. In fact, it will not affect you! On the contrary, *'amritaabhivarshaat'* – this umbrella is such that it showers amrita on you when you take shelter under it. It protects you from the scorching heat of the sansara, and keeps showering amrita on you. You feel no hunger, thirst or fatigue; you feel *tripti* and *pushti* – it gives contentment and nourishment.

So, hold up this umbrella of Bhagwan's charanaravinda, and you will be protected from the heat of the sansara. You will also experience a deep rasa; a great pleasure. It is like *'haatha kanganako aarasee kyaa* – why do you need a mirror to see the bangle on your hand?' Do dhyana that Bhagwan's protection is over your head, and see how much anand you feel. There is no other support except this!

Dashtam janam sampatitam vile`asmin kaalaahinaa kshudrasukhorutarsham,

samuddharainam kripayaaaapavargairvachobhiraasincha mahaanubhaava.

(11. 19. 10)

Uddhavaji addressed Shri Krishna as *'mahaanubhaava'*, meaning, Bhagwan's anubhav is *mahaana*, it is great. A person who has vast experience is called 'Mahanubhav' – *mahat tattvam anubhaavayati.*

'He Mahanubhav Krishna! This jeevan is trapped in the wheel of janma-maran. It has fallen into the pit of this sansara. And, *kaalaahinaa dashtam* – the snake of Time has stung it, but its state is such that it is not aware that the snake of Time has bitten it. It has no fear of the mrityu that hangs over its head. It feels happy and distressed a hundred times a day, but *kshudrasukhorutarsham* – its mana and jeevan are filled with paltry desires.'

Sukha is always like petty change; never in a solid chunk. You go here and there to get a little sukha, but complete sukha cannot be found in this sansara. Can you get complete sukha with your eyes, or tongue, or skin, or nose? Tell me of just one place in this whole world where complete sukha is found! There is no object that can give complete sukha to all the indriyas, and complete contentment to the mana.

I had a friend. His name was Gardeji. Sometimes, when we sat together, he would tell me to tell him about the Mayur Tattva of a manushya.

What is the Mayur tattva?

He said, 'imagine there is a *mayura* – a peacock. It can be an American peacock, a Russian peacock, an African peacock, or an Asian peacock. A peacock feels very happy when it sees rain clouds. Clouds are very dear to the jaati of peacocks; they start dancing at the sight of the dark rain clouds. Peacocks don't need to be taught how to dance – they dance naturally!

Similarly, tell me about a manushya of any community, caste or country, whose mana starts to dance at the sight of some object. The peacock has placed itself in the right state, dancing at the sight of rain clouds, but the manushya has not done the same. It is not that all people dance at the sight of *ghanashyaama* – the blue-hued Krishna!'

Why don't they dance?

It is because they have not kept their *preeti* – their love – in any one place. They have divided it and scattered it. If you ask someone to tell you the name of one person who he loves the most, who he would be completely happy and satisfied to be with all his life, he wouldn't be able to do so.

Thus, all the sukhas of the sansara are small and the longing for them is great. The manushya has fallen into a pit in which the snake of death sits ready to devour him. He needs someone to pull him out of this pit. 'So, *samuddharainam kripayaa* – He Krishna! Please have compassion and take him out of this pit. He is dying of hunger and thirst. Please give him the upadesh that will fill him with bhakti and enable him to obtain apavarga – *apavargaih vachobhiraasincha.'*

Apavarga means release. *'Apavarjanam apavargah* – let the manushya come out of the pit of janma-maran and be free of worldly longings. Please tell him that, by which he doesn't have to come back into this sansara.'

Apavarga means, *apavarjana – apavarjanam apavargah – apagato vargah (vargabhe`da) yasmaat* – that, in which there is no varga-bheda – no difference of grade. This is a higher caste – this is a lower caste; this is a Devta – this is a manushya; this is an animal – this is a bird, etc. 'Please

enrich the manushya with the words by which he gets *saamya* (parity, equanimity of outlook).'

Or else, *'naasti pavargo yasmin* – in which there is no *pavarga* – no worldly factor like paapa, punya, fruit, bondage, bhoga, etc. that binds a manushya to the sansara.'

Shreebhagavaanuvaacha

Itthame`tat puraa raajaa bheeshmam dharmabhritaam varam,

ajaatashatruh paprachchha sarve`shaam noanushrinavataam.

Nivritte` bhaarate` yudhe` suhrinnidhanavivhalah,

shrutvaa dharmaan bahoon pashchaanmokshadharmaanprichchhat.

(11. 19. 11-12)

Bhagwan is a good sport. One who does not have the pride of His divine qualities is called Bhagwan.

Abhiman is connected to the antahkarana. There is no abhiman in Maya. Therefore, the jeeva is an abhimani but the Ishwara is not. A jeeva gets abhiman because of something it connects to itself, like wealth, bhoga, the shareer, vidya-buddhi, Gnan, prestige etc. Thus, the jeeva has abhiman but the Ishwara has no abhiman.

The Brahman has no abhiman.

It is not the Ishwara's Dharma to feel great by attaching some external factor to Himself – meaning, this is not the Ishwara's nature. So, Shri Krishna did not say, 'look, Uddhava, I will tell you something very special.'

Shri Krishna said, ‘Uddhava, Raja Yudhishthira asked the same question to Bhisma, who was their grand-uncle, and a knower of the essence of Dharma.’ Yudhishthira was called “Ajatashatru”, meaning, one who has no enemy. His antahkarana was shuddha. And, Bhishma Pitamah was supreme among those who know the intricacies of Dharma. ‘I will tell you of their dialogue. *Sarve`shaam noanushrinvataam* – we were all present and we heard their dialogue.

Nivritte` bhaarate` yuddhe` - after the Mahabharata war was over, Raja Yudhishthira was tormented by the death of so many loved ones. He asked Bhishma about the Dharma of a Raja, of those who have vairagya, of women, sons, people whose profession is to teach, professional soldiers, businessmen, servants, laborers, and others.

After this, he asked Bhishma about the Moksha-Dharma, about how a person can get Moksha.’

Taanaham te`abhidhaasyaami de`vavratamukhaachchhrutaan.

gnaanavairaagyavignaanashraddhaa – bhaktyupabrinhitaan.

(11. 19. 13)

‘Taanaham te`abhidhaasyaami’ – that Dharma is the most important.

The one who asked was Dharmaraj Yudhishthira and the one who answered was the knower of Dharma, Bhishma Pitamah. Among those who were listening were Rishis, Rajarshis, Paramarshis, and Brahmarishis – in the presence of Shri Krishna Himself. And, Shri Krishna is narrating this to Uddhavaji, giving examples to clarify everything.

Shri Krishna always shows compassion. At times He says things that are based completely on His kripa. However, when Bhishma says something, it is based on Dharma and the Shastras.

Uddhavaji had asked, *'puraanam* – please tell me about the Gnan that is also given in the Puranas.' So, Bhagwan told him the Purana-Gnan.

'De`vavratamukhaachchhrytaan – I will describe that Dharma, which I heard from Bhishma's lips.'

Suppose Bhagwan didn't have a feeling of respect for Bhishma?

No; that was not the case. Bhagwan concurs fully with what Bhishma said. Bhagwan praised Bhishma.

'Gnaanavairaagya – vignaana – shraddhaa – bhaktyupabrinhitaan – the upadesh given by Bhishma Pitamah had Gnan, vairagya, vignan, shraddha, and bhakti. He had grasped the meaning of Dharma in all its intricacies. I agree completely with everything he said.'

When you talk about someone else's opinion you should give the examples of things that tally with your own opinion. If you give an example of something you don't believe in, and then say that this is not what you believe, your example will have no relevance. Shri Krishna praised Bhishma's upadesh, extolling his Gnan and vignan.

Navaikaadasha pancha treen bhaavaan bhoote`shu ye`na vai,

eekshe`taathaikamapye`shu tajgnaanam mama nishchitam.

E`tade`va hi vignaanam na tathaike`na ye`na yat,

sthityutpattyayaan pashye`d bhaavaanam trigunaatmanaam.

(11. 19. 14-15)

Bhagwan said, *'ye`na gnaane`na* – you should obtain the Gnan by which you can get the knowledge that the bhoota seen in his sansara – meaning, the forms that are created by either feelings, or by substance; whether they are laukika, paralaukika, or alaukika; natural or supernatural; and the pancha tanmaatra – sound, touch, appearance, taste, smell – in them; and the ahankara in which they reside, and because of the ahankara the buddhi of the totality, and the Purusha who is the drashta of Prakriti. These are the nine substances.

Then, there are the five gnanendriyas, five karmendriyas, and mana – which are eleven. Then, there are the pancha bhoota and the three gunas. Thus, a total of twenty eight factors are present in everything seen in the sansara.

And, *e`kam cha ye`na eekshe`t* – the Paramatma is present in all twenty eight. To see Him in His full form is called Gnan. This is My definite opinion.'

Bhagwan described vignan after this. *'E`tade`va hi vignaanam na tathaike`na ye`na yat' – ye`na e`ke`na anusyootam poorvam apashyat yathaa apashyat tathaa idaaneem na pashyati* – a person first sees that all twenty eight factors of which this sansara is made, are filled with the Paramatma. But when he gets vignan, meaning, when he gets the aparoksha anubhuti – he sees it differently.'

How does he see it then?

'E`tade`va pashyati' – there is only the Paramatma, and nothing else. There is no feeling of karya-karana, no feeling of *vyaapya-vyaapta* – meaning, the pervaded or the pervading factor, no feeling of the

illuminated or the illuminating factor, and no feeling of the drashta-drishya. There is only the Paramatma.

In the first state the person sees that everything is pervaded by the one unbroken Paramatma. In the second state he sees that nothing exists except the Paramatma.

When the superimposition does not exist in the substratum, the illuminator does not exist in the self-effulgent, the snake does not exist in the rope, blueness does not exist in the sky, there is no dream in the dreamer, then – the bhava that this is the vyapya-vyapta is seen to be mithya. 'This is the karya and this is the karana' is a mithya bhava. 'This is the drashta and this is the drishya' is a mithya bhava. The only thing that exists is the pratyak chaitanya that is the Brahma-Tattva. This sakshat aparoksha anubhav is vignan.

To know this vignan you should *'sthityutpattyapyayaan pashye`d bhaavaanaam trigunaatmanaam'* – the trigunatmak bhava is the triads of sthool, sookshma and karana, the jagrita, svapna and sushupti, the Sattva, Raja and Tama, the Vishva, Taijas and Pragna, the pramata, praman and prameya, the drashta, darshan and drishti, Brahma, Vishnu and Mahesh, the adhaloka, madhyaloka, and urdhvaloka (nether world, middle world and higher world). The desha, kaala, and vastu, the sajatiya, vijatiya and svagata bheda (difference in the same group, in another group, and within itself) – investigate what all these bhavas are established in, what they are created in, and what they end in.

Advaita-siddhi is not possible without an investigation into the karya-karana bhava. To establish the advaita vastu that is the non-dual Brahman, and get its direct personal experience, you have to investigate the karya-karana of this entire srishti.

Aaddaavante` cha madhye` cha srijyaat srijyam yadanviyaat,

punastatpratisankraame` yachchhishye`ta tade`va sat.

(11. 19. 16)

My brother, *srijya* leads to *srijya* – meaning, the father becomes the son and the son becomes his own son, and so on. He, who is a son today, will become a father tomorrow. This is how the srishti goes on. However, the *dhaatu* – the primary substance – continues from the beginning to the middle to the end. For example, a gold bangle was made and then broken up to make a necklace, and after some time the necklace was broken up to make ear rings. The gold remained constant when it was made into a bangle, then into a necklace and then into ear rings. Similarly, this srishti continues from one generation to the next. The Paramatma is the original substance that is present in the beginning, middle and end. He is automatically inherent in everything.

Furthermore, the Paramatma remains when everything is destroyed. *'Aapana khe`la aapa kari de`khe`, khe`la sakoche` saba naanaka e`ke`.'* It is He who spreads out this entire srishti with His Maya, in play; and it is He who wraps it all up again. He existed when there was no srishti, He exists during srishti, and He will exist when the srishti is no more.

He is the only Satya. Everything that is created and destroyed are mere forms. They are only vikars. Don't get trapped in them. Whichever logic you use, you will find that all the things of the sansara are destroyed sooner or later. That is why Bhagwan describes vairagya so emphatically.

It is essential to have vairagya for all forms, distortions and types in the sansara.

Shrutih pratyakshamaitihyamanumaanam chatushtayam,

pramaane`shvanavasthaanaad vikalpaat sa virajyate`.

(11. 19. 17)

The Shruti says, '*ne`ha naanaasti kinchana'* – nothing exists but the Paramatma. *'Iha naanaa kinchana na asti'* – there is no *naanaa* – no multiplicity; if you get trapped in the variety seen in the world it will destroy your sukha and shanti. *'Naastyakritah krite`na'* – you cannot obtain the self-established Paramatma through karmas. *Pratyaksham – pataadikaaryam tantvaadivyatire`ke`na na drishyate`* - direct experience tells us that the cloth is not separate from the thread of which it is made, and the pot is not separate from the clay it is made of. So, if you believe the srishti to be separate from the Ishwara you will get only dukha.

And, *'e`tihyam'* – the prestige of Mahatmas is that all the great Mahatmas have saved themselves from getting caught in this sansara. Moreover, if you consider the matter, all forms, types and variables that are the drishya are eventually destroyed. *'Jo faraa so jharaa, jo baraa so butaanaa'* – that which blooms withers and dies, that which is lit goes out. Nothing in this world lasts forever.

Thus, when you do vichar through these four methods of praman, it is evident that this sansara is transient. The attachment to the sansara is due to lack of vichar. The sansara seems very attractive until you experience its reality; then, detachment comes!

No avid desire, no moha endures in this world. It seems attractive until you get caught in its coils. Then, you find only Maya. This prapanch is formed of a variety of kalpanas. It does not trap a purusha who does vichar. A wise person does not become dukhi by doing raaga-dvesha.

Someone may say, ‘very well, my brother, there may be no substance in the prapanch. However, we get a lot of sukha when we go to paraloka, so let us to Dharma-karma and ensure that we get sukha in Swarga.’

Karmanaam parinaamitvaadaavirinchaadamangalam,

vipashchinnashvaram pashye`dadrishtamapi drishtavat.

(11. 19. 18)

Bhagwan said, ‘if you don’t develop vairagya for the hope of getting sukha in Swarga or some other paraloka, you will get dukha even when you go there. Swarga is given according to the effort made here, on this earth.’

If a person wants to go abroad he has to pay a deposit for his hotel room. He is asked to leave when the deposit is used up. It is the same with paraloka. You can stay there as long as your punya – earned by daan and other good actions – is on the credit side, and then you have to leave. This is the state of paraloka up to Brahmaloka. Therefore a person who gives deep thought to these matters, *vipashchinnashvaram pashye`ddrishtamapi drishtavat* – should not get into the confusion of Swarga, Brahmaloka, etc. They are all inauspicious. They don’t endure. They are like something you buy in the market, which gets worn out in a few days. A manushya should not yearn for these lokas.

After explaining the swarup of vignan and vairagya, Bhagwan explains the swarup of Bhakti-Yoga.

Bhakttiyogah puraivokttah preeyamaanaaya te`anagha,

punashcha kathayishyaami madbhaktte`h kaaranam param.

Shraddhaamritakathaayaam me` shashvanmadanukeertanam,

parinishthaa cha poojaayaam stutibhih stavanam mama.

Aadarah paricharyaayaam sarvaangairabhivandanam,

madbhakttapoojaabhyadhikaa sarvabhoote`shu manmatih.

(11. 19. 19-21)

'He Anagha!' Bhagwan addressed Uddhavaji as *anagha*, meaning, without paapa. A person whose hriday is free of *kapata* (deceit) is called anagha, because kapat is the greatest paapa. *'ka'* means sukha, kalyan and Gnan. When *'pata'* – meaning, a covering – falls over it, the rasa of your jeevan, your sukha, and Gnan are all covered in your buddhi and antahkarana. A person who does kapat cannot be Bhagwan's bhakta. There is nothing in common between a deceitful person and a bhakta of Bhagwan.'

Bhagwan said, 'he Uddhavaji! Your hriday is shuddha; there is no kapat in it. So, I will describe Bhakti-Yoga once again for you.'

In this, Bhagwan described, *'bhakttiyogah puraivottah* – I have already described Bhakti-Yoga to you. You have a great inclination to hear about Bhakti-Yoga – *preeyamaanaaya* – you look pleased when you hear about it. Therefore, *punashcha kathayishyaami* – I will describe it again. I will tell you the best sadhan for getting Bhakti-Yoga.'

The first point Bhagwan explained was, *'shraddhaamritakathaayaam me`* - have shraddha in My katha that is filled with amrita.'

When you see someone with your own eyes you can get prema for him. Or, you can get prema by listening to him talk. If he does something

magnanimous you get prema when you see his magnanimity. However, if the object is not pratyaksha you cannot perceive him with your eyes, nose, tongue or skin, and you won't get prema.

In that case, if prema comes, it will come through the path of the ears. If you look at a murti, but nobody tells you whose murti it is, or the story behind it, or of the bhakta for whom the murti appeared – if you don't know the importance of the background – you can go on looking at the murti, but you won't feel prema for it. Christians and Muslims also see our murtis, but if they don't know of the eminence of the murti they say it is just childish play. The fact is they have no knowledge of the bhava established in our hriday by the murti.

So, where does this bhava come from?

When you listen to Bhagwan's katha you will feel love for Bhagwan. So, to have shraddha in the katha is a sadhan for bhakti. Listen to the katha with shraddha and prema.

The Shrimad Bhagwat says that this katha of Bhagwan is marvelous! It is filled with amrita. However, compared to the katha, amrita is something very paltry!

'*Tavakathaamritam taptajeevanam kavibhireeditam kalmashaapaham.* And, *shravanamangalam'* – the gopis told Shri Krishna, 'Your katha is the amrita that saves us from the distress caused by this sansara. It washes away all impurities. The shravan of Your katha gives mangal.'

Amrita is available to the wealthy people of Swarga. Bhagwan's katha, on the other hand, is *taptajeevanami* – given to the poor, suffering people of this world. The Gnanis disdain amrita, but revere Bhagwan's

katha. Amrita eats away the punya whereas the katha eats away the paapa. This is what Bhagwan's amrita-filled katha is like.

Look; the Mahatmas renounced the comfort of their home and family life. They slept under a tree and ate what they got in bhiksha. Who lead them astray? It was Bhagwan's katha! They kept listening to the katha and become intoxicated. The amrita of His katha is intoxicating. It makes them leave their homes and the weeping family members, and set out in search of Bhagwan.

Such great tyaga for a Lord who is unseen, for a vastu that is intangible – what induced them to do this?

It was the amrita of Bhagwan's katha!

So, have shraddha for Bhagwan's katha. You will get Bhagwan's bhakti.

The second point is, *'shashvanmadanukeertanam' – shashvat shraddhaa* means that no paucity should come into your shraddha. You should always have unfaltering faith. Have shraddha when you get the change to listen to His katha and even when you don't.

Shraddha means to believe the katha to be true. Don't think that this is all the result of people's kalpana.

Someone may say, 'Maharaj, we will become helpless if we can't listen to the katha every day.'

Very well; if you feel that you are dependent on the katha, *'shashvanmadanukeertanam* – do My kirtan.'

Learn some bhajans about Bhagwan's leelas, His beauty, His gunas, etc. If you find a speaker, listen to him, if you find a listener, sing about Him, if you don't find either, then, sing to yourself.

Think about Bhagwan constantly – *shrinvanti, gaayanti, grinanati abheekshanashah* – listen, sing, and long for Bhagwan every moment. You should keep yourself occupied with something or another. Don't make your shareer over-fond of comfort and ease. Dependence lies in being comfort-loving, not in listening to the katha or bhajans. So, talk, listen and think about Bhagwan all the time.

One thing should be kept in mind about *anukeertanam*. Anukirtan means talking, singing and listening about Bhagwan. People enjoy their own compositions – that is a different thing; a little abhiman is attached to it – 'this is mine.'

The meaning of anukirtan is to talk about Bhagwan's gunas the way the Mahatmas of yore – like Vyasa and Shuka – did, like what the Vedas and Upanishads say. Otherwise, my brother, the new people mislead you because they do not have any anubhav of Bhagwan. Surdasji and Tulsidasji had anubhav, but the people who have no anubhav talk about the Ishwara as though it is the same as talking about the famous love stories of this world. This increases vasana. Therefore, in *'madanukeertanam'* the word *'anu'* means, to follow the path on which the ancient Mahatmas went.

Prathama muninha hari keerati gaayee,

te`hi maga chalata sugama mohi bhaayee.

'I listened to the Muni talk about Bhagwan's kirti and wanted to go on the same path as him.'

What the Mahatmas – who are free of raaga and dvesha and vasanas – have said about the Ishwara is what you should sing and listen to. The songs of people who have vasana have a whiff of a bad smell.

'Parinishthaa cha poojaayaam' – have nishtha in puja means, *'parito nishthtaa'* – total nishtha. And, *'stutibhih stavanam'* means, you should do Bhagwan's stuti every day. Doing stuti means to recite passages from the Shastras that praise the Ishwara. Even if you say no more than *'tame`va maataa cha pitaa tame`va* – You are the Mother and the Father', you should definitely eulogize Bhagwan every day. This increases your faith, and awareness of Bhagwan's greatness. You think of the gunas of the one you praise. When you think of Him your mana goes to Him and you get prema for Him.

Thus, doing puja connects your karma to Bhagwan, and doing stuti connects your vani and buddhi to Him. Listening to His amrita-katha increases your rasa, and your buddhi becomes shuddha.

'Aadarah paricharyaayaam sarvaangairabhivandanam' – have an *aadara-bhaava* – a feeling of respect and reverence for Bhagwan's puja. Unless you do puja with love and respect, it becomes just another chore to be done. So, my brother, don't treat puja as just one more chore!

I am often invited to people's houses for a meal. There are people who throw the roti in the thali in such a way that the dal spills, and some who serve the food lovingly with great care. It is clear that adara-bhava in the former is lacking. Thus, there should be adara-buddhi in doing Bhagwan's puja. Every action should be done reverently.

The Yoga Darshan says that when you start to practice Yogasana etc, the practice should be continued for a long time, not given up after a few

days. People say, 'I have done Yogasana for so many days, but there is no change, so what's the use of continuing?' You should be regular in your practice. The thread should not be broken, and you should do it with prema. Only then will you get success in the sadhan you do. Thus, there should be adara buddhi in doing Bhagwan's seva. Seva should be done with the feeling that Bhagwan is sitting before you.

'Sarvaangairabhivandanam' – do pranam by prostrating full length on the ground. People say, 'the crease of my trousers will get spoilt if I lie down full length.' There are many people who feel embarrassed to fold their hands respectfully. That is not the way, you know! *'Sarvaangairabhivandanam'* – bend before Bhagwan if you want to do pranam.

You feel shame in prostrating before Bhagwan, but you feel no shame in doing paapa, telling lies, and quarreling? What dishonor is there in doing pranam to Bhagwan? There is nothing to be ashamed of in this! People don't feel ashamed to go after Ministers, wagging their tails! So, you should do pranam to Bhagwan with your whole shareer.

'Madbhaktapoojaabhyadhikaa sarvabhoote`shu manmatih' – keep the thought always, that Bhagwan abides in all beings, but give greater respect to Bhagwan's special bhaktas. Do their puja and have more adara for them, because they are Bhagwan's soldiers. They have been accepted by Bhagwan.

One is a man you have accepted as Bhagwan's man, and one is a man Bhagwan has accepted as His. In Bhagwan's drishti all are His swarup. You should also cultivate the bhava that all are Bhagwan's swarup.

However, one swarup is the sanga of bhaktas, and one is the Guru, and one in all the Sants and also in all beings. Even though He is present in all beings, you will not prostrate before all beings! Bhagwan is in all Sants; prostrate before them, but if you try to obey them all your mantra-tantra will be given up, your Ishta will not remain, and the sadhan given by your Guru won't remain either. Everything will be changed.

A Sant who worships Rama will tell you to worship Rama and a Sant who worships Krishna will tell you to worship Krishna, and a Sant who worships the nirakara will tell you to focus on the nirakara! Therefore, even among the Sants, there is one who is your Guru. Listen to the Satsang of all, but have single hearted nishtha for your Guru, your Ishta and your mantra.

Thus, the Ishwara is present in the Guru, for you to do His seva-puja, He is present in the Sants, for you to respect, feed, and offer dakshina, and He is present in all beings, for you to show respect and help.

Madarthe`shvangache`shtaa cha vachasaa madgune`ranam,

mayyarpanam cha manasah sarvakaamavivarjanam.

(11. 19. 22)

Do *anga-che`shtaa* for Bhagwan. Anga-cheshta means laukika kriyas, the worldly things you do. Let your actions be for Bhagwan. If it your child's birthday, do a special puja of Bhagwan. Offer lots of bhoga to Bhagwan, and then feed it to your guests also. What harm is there in feeding people? Feed lots of people – if bhagavad-bhava is attached to it, all worldly considerations and raaga-dvesha are removed. If you connect all your worldly actions to Bhagwan there is only anand!

- Moksha-Dharma (2)

Bhagwan Shri Krishna is giving an upadesh on bhakti, which comes within Moksha-Dharma. That means, He is explaining what a person should do to get bhakti. After explaining a number of points, Bhagwan said –

Madarthe`shvangache`shtaa cha vachasaa madgune`ranam,

mayyarpanam cha manasah sarvakaamavivarjanam.

(11. 19. 22)

'Every action with the *anga* – shareer – should be done for Bhagwan.' For instance, when you clean your teeth, do it with the thought that you are cleaning your mouth to take Bhagwan's name. If you have to dance on some occasion, dance for Bhagwan, not to please the sansara. *'Madarthe`'* means, *bhakttarthe` - ahame`va arthe` dosham te` madarthaa bhakttaah* – do seva of those who have surrendered themselves totally to Bhagwan.

'Vachasaa madgune`ranam' – you should definitely recite passages from the Vedas, but you should also do paatha of the mantras of the Puranas. If you feel like saying something to Bhagwan in your own language, say it by all means! Talk to Him about His gunas.

You see, if you talk about the gunas of somebody in this sansara, you can start to have raaga for him, or the person who listens to you may get raaga for him. In both cases raaga will arise for that person.

If you praise Bhagwan's gunas to someone, both of you will get raaga for Bhagwan. Then, you will get bhakti for Bhagwan. Raaga for a person of this world traps you. So if you wish to praise, praise Bhagwan.

If you start thinking about your own gunas your abhiman will increase. Don't think of your gunas; think, 'Bhagwan is seated in my hriday. If His gunas manifest it will be in my hriday.' The Mahatmas consider themselves to be nirguna, and Bhagwan to be saguna.

A bhakta met Bhagwan. He asked, 'Prabhu, are You saguna or nirguna?'

Bhagwan said, 'I see no guna in Myself. It is the magnanimity of My bhaktas – it is your prema – that you say I am saguna.'

Thus, even in His own drishti, Bhagwan is not saguna. He is saguna only in the drishti of His bhaktas. So, don't see any gunas in yourself; see all the gunas in Bhagwan. Whenever you feel like praising anybody, praise Bhagwan. Even in your routine talk, describe only Bhagwan's gunas. Then you won't have raaga-dvesha in this sansara. This is the method for getting bhakti.

'Mayyarpanam cha manasah sarvakarmavivarjanam' – Shri Krishna said, 'do the arpan of your mana in Me – *manasah mayi arpanam'.*

How can the arpan of the mana be done in Bhagwan? The mana is not like rice, flowers or money that we offer in a puja.

The method of offering up your mana is that all the sankalpas that arise in the mana should be for the Paramatma. Do some tyaga and tapasya for getting His sakshatkara. Feel anguished, 'so many days have passed, but I have not yet got His darshan! If I meet Bhagwan I will hold Him close, like this. I will apply chandan on Him. I will garland Him. I will love Him.'

Thus, the sankalpas that arise in your mana should all be for Bhagwan. If this happens, you can take it that the arpan of your mana has been done.

Very well; but what does your mana do at present?

Oh, it does what it has always done.

In that case, the arpan of your mana is not done yet. Arpan is done when all the sankalpa-vikalpa of the mana are connected to Bhagwan.

'Sarvakaamavivarjanam' – if a person thinks about the world and considers himself to be a great bhaktaraj – he is bluffing himself. Nobody can be Bhagwan's bhakta and also have prema for the sansara. To be Bhagwan's bhakta every worldly kamana should be given up; and Bhagwan's chintan, His smaran, and prema for Him should fill the mana. If you want Rama to be seated in your hriday you have to give up kama. Kamana always has a baby in its womb. There is a kamana for vishays, for a son, for a woman, etc. Something or the other always stays in the mana when there is kamana.

Someone may say, 'there is kamana in my mana but I don't know what it is for.' That is absolutely wrong. Only when you remove kamana will you get Bhagwan's darshan.

Madarthe`arthaparityaago bhogasya cha sukhasya cha,

ishtam dattam hutam japtam madartham yad vratam tapah.

E`vam dharmairmanushyaanaamuddhavaatmanive`dinaam,

mayi sanjaayate` bhakttih koanyoarthosyaavashishyate`.

(11. 19. 23-24)

'Madarthe`arthaparityaagah' – wealth will have to be left behind one day. Either you leave it or it will leave you. It is a fact that it will not be with you forever.

A Sadhu lived on the bank of the Gangaji. During his life he had accumulated twenty one gold coins. When he realized that death was approaching he sent for halwa (a soft pudding). He wrapped the guineas in the halwa and swallowed them. When he died his disciples looked for the guineas. They began to quarrel, accusing each other of having stolen the coins. When the guineas were found among the ashes, and it was decided to have a *bhandaaraa* – a communal feast for Sadhus and Brahmins. A lot of provisions were bought and food was cooked. Before it could be served, a large pack of dogs ran aggressively into the cooking area and began to eat. They ate their fill and ran away. The rest of the food had to be thrown away. Not a single Sadhu ate anything, because everything had been contaminated.

So, Maharaj, wealth never goes with anybody.

When I was young I had memorized a shloka written by Bhartrihari.

Avashyam yaataarashchirataramushitvaapi vishayaah viyoga` ko bhe`dastyajati na jano yatsvayamamoon,

vrajantah svaatantryaadatulaparitaapaaya manasah svayam tyakttaah hye`te` shamasukhamanantam vidadhati.

You will get sukha and shanti if you voluntarily give up the transient things of this sansara; and, you will get dukha if they leave you.

Bhagwan said, *‘madarthe`arthaparityaagah* – give up wealth for Bhagwan. People talk about how valuable their things are, but lobha is in their heart. Lobha doesn’t allow them to spend money, they do nothing for Bhagwan, and their life passes away.

One man wanted his money to be used for the purpose of teaching the Vedas to youngsters. He created a charitable Trust with the three lakh rupees he had. Sometime later, some new trustees were appointed and the Trust was used to teach youngsters how to make shoes. The man who had formed the Trust wept with frustration. He went to Gandhiji and told him the whole story. Gandhiji told him, 'have you renounced the money or haven't you? If you have renounced it, why do you lament? Let whatever happens happen.'

Therefore, my brother, use what you have in the Ishwara's seva, according you your inclination. If you don't do this, the money will be misused after you die. So, give up wealth voluntarily for Bhagwan, and give up bhoga for Bhagwan.

Earlier, it was the practice that people who went to Jagannath Puri gave up something as an offering to Bhagwan. Some people gave up some dosha and some gave up some item of food. One Brahmin began to think of what he could give up conveniently. It never occurred to him to give up telling lies, dishonesty, or some other dosha. Giving up potatoes was out of question. He thought of giving up kashifal – a kind of pumpkin, but then he remembered that it is always served at a bhandara. 'I will go hungry when I go to bhandaras if I give up kashifal', he thought. Ultimately he decided to give up the gularfal, which is a kind of wild fig that no one serves anyway!

Just see how people are trapped in this sansara. They can't think of giving up anything for pleasing Bhagwan. Oh, give up the sukha of something to please Bhagwan! Do daan to please Bhagwan, do a Yagna, do a vrata, do tapa – only to please Bhagwan, not for your own pleasure or name.

‘E`vam dharmaimanushyaanaamuddhavaatmanive`dinaam – He Uddhava! When a person does *aatma-nive`dana* – meaning, when he dedicates himself – not his own sukha, but to the sukha of the all-knowing Master of Maya who abides in all hearts, and for the sukha of the whole world; when any substance, bhoga, or sukha is assigned to that Tat-pada, bhakti is automatically created in the hriday by such Dharma.’

Mayi sanjaayate` bhakttih koanyoarthoasyaavashishyate`.

And, when Bhagwan’s bhakti comes into the hriday, there is no Purushartha that remains unattained. The person gets whatever he wants, because the Ishwara has become his own.

Bhagwan makes divisions and explains what happens when your mana is attached to Him, and what happens when your mana is attached to the sansara. These two points are explained in two shlokas.

Yadaaaatmanyarpitam chittam shaantam sattvopabrinhitam,

dharmam gnaanam savairaagyamaishvaryam chaabhipadyate`.

(11. 19. 25)

Fill your chitta with sadguna, make it shanta, and dedicate it to your Atma. That means, don’t let it go out into the sansara. The karana of this whole world is also the karana of your antahkarana. The one who rules, and destroys everything also rules your antahkarana. He, who is the illuminator of all gives light to your hriday, so there is no need for you to go into the outside world in order to attach your chitta to Him. Make your chitta Sattvaguni, and offer it up to Prabhu, who sits in your chitta.

What will that achieve?

Dharma will come into your chitta, and you will get vairagya. You will become one with the swarup of the Paramatma. You will get aishwarya.

Yadarpitam tad vikalpe` indriyajaih paridhaavati,

rajasvalam chaasannishtham chittam viddhi viparyayam.

(11. 19. 26)

If you don't attach your chitta to the Paramatma your indriyas will put you firmly in the alternatives offered by this sansara. You will see roop here, touch something pleasant there, smell something enticing, and savor some flavor. This sansara is made of a variety of kalpanas that are called the vikalpa.

The Prapanch is that, in which this variety is imagined. So, *'indriyaih arpitam'* – if the chitta gets attached to the indriyas it is certain that it will wander here and there in vain.

However, when your chitta is aripta to the Paramatma the indriyas are no longer needed. The eye remains in its place, the nose remains in its own place, and the chitta remains within, attached to the Paramatma, without anybody knowing about it. The chitta-vritti becomes wedded to the Ishwara, without anyone knowing. Otherwise, the indriyas would pull out the chitta-vrittis and take them hither and thither – *'vikalpe` arpitam, paridhaavati'* – the chitta takes the indriyas here and there.

'Rajasvalam cha asannishtham' – then, the state of the chitta is like an object covered with dust. It becomes smeared with dirt. And, *'asannishtham'* means, it goes to bad places and get trapped in things that are mithya.

Now, see for yourself whether you want to fling your chitta into the sansara or attach it to the Paramatma. If you let the chitta out repeatedly through the doorways of the indriyas, they will go to unclean places. If you attach it to the Paramatma seated in your hriday you will get shanti. You will obtain the Paramatma.

Then, Bhagwan said something that raised a question in Uddhavaji's mana. People say things in different ways. We used to listen to Shri Udiya Babaji Maharaj speak on the questions and answers of Vedanta. It was miraculous! When we read about the same thing in the 'Advaita Siddhi' or 'Brahma Sutra' the points did not seem convincing.

Bhagwan Shri Krishna told four such points to Uddhavaji – what Dharma is, what Gnan is, what vairagya is, and what aishvarya is. This fanned Uddhavaji's jignasa, and he asked more questions.

Dharmo madbhakttikrit proktto gnaanam chaikaatmyadarshanam,

gune`shvasango vairaagume`shvaryam chaanimaadayah.

(11. 19. 27)

A manushya's actions should be such that he rises above the *vyashti-nishthaa* – believing he is an individual – and becomes one with the *sarvatma-nishthaa*– the Atma who abides in all, and the Ishwara's bhakti comes into his hriday. This is called Dharma.

Dharma has another definition. Dharma is that, by which you can control your mana and indriyas. What is written in the Shastras is Dharma. All these definitions are different.

Bhagwan said, 'that, by which a manushya gives up raaga for the parichhinna, and gets raaga for the paripoorna Ishwara, and begins to do

His seva, is called bhakti. And, the actions that give bhakti are called Dharma.

Now, what is Gnan?

Some people will say, 'that, which is created by the statements of Vedanta, is called Gnan. That, by which everything is illuminated, is called Gnan.'

Shri Krishna said, *'e`kaatmya – darshanam* – the Atma is one.'

It is not that there are separate Atmas in different shareers; nor is the Ishwara separate. There are no jada objects that are separate, no separate jada-chetan, and no separate Ishwara-jagat. That means, none of the five kinds of bheda are Satya. Only the one advitiya Paramatma is Satya. To have this anubhav is Gnan.

What is vairagya?

'Gune`shvasango vairaagyam' – the shabda, sparsh, roop, rasa, and gandha perceived in the sansara are called gunas. To be detached from them is called vairagya. Don't get trapped in any of them or in any of the indriyas. Don't get attached to any item of food, scent, beauty, touch or sound. To be unattached to all the objects of the senses is called vairagya.

What is aishwarya? Is it to have the Ishwara's power? Is it to have the siddhis acquired by Yoga, like being able to become very tiny, very large, etc?

Oh, this is something spoken in brief, which speaks volumes! Bhagwan Shri Krishna spoke in such a manner that if the meaning of a few words

were understood, a person could get a lot of knowledge. So, Uddavaji felt like asking some more questions.

Uddhava uvacaha

Yamah katividhah prokto niyamo vaarikarshana,

kah shamah ko damah krishna kaa titikshaa dhritih prabho.

(11. 19. 28)

Yama-niyam etc of the Yoga Shastra are well-known. However, Shri Krishna explains things in His own unique manner. He gives some new angles.

Uddhavaji asked, 'how many kinds of yama are there, He Arikarshana – one who attracts even the enemies? How many kinds of niyams are there? He Krishna, what is shama? What is dama? He Prabhu, what is titiksha, and what is dhriti?

Kim daanam kim tapah shauryam kim satyamritmuchyate`,

kastyaagah kim dhanam che`shtam ko yagnah kaa cha dakshinaa.

Punsah kinsvid balam shreeman bhago laabhashcha ke`shava,

kaa vidyaa hreeh paraa kaa shreeh kim sukham-dukhame`va cha.

Kah panditah kashcha moorkhah kah panthaa utpathashcha koh,

kah svargo narakah kah svit ko bandhuruta kim graham.

Ka aadhyah ko daridro vaa kripanah kah ka eeshvarah,

e`taan prashnaan mama broohi vipareetaanstacha satpate`.

(11. 19. 29-32)

He Krishna! What is daan? What is tapasya? What is *shoorataa*, meaning valor? What is satya? What is rita? What is tyaga? What is *ishta-dhana* – the desired wealth? What is Yagna? What is dakshina? And, what is the true *bala* – strength – of a manushya?

He Shriman! What is bhoga? He Keshav! What is *laabha* – gain? What is vidya? What is *lajjaa* – shame? And, which is the most superior Shree (Grace and Prosperity)? What is sukha and what is dukha? Who is a Pundit and who is a *moorkha* – fool? What is the *maarga* (path) and what is the *kumaarga* (bad path)? What is Swarga and what is Narak? Who is a true friend and what is the *ghara* (house)?

Who is a *dhani* (rich man) and who is *daridra* (poor and wretched)? Who is *kripana* (a miser) and who is the Ishwara? He Prabho! You protect the Sants! Please answer my questions. Please also explain for me, the bhava that are against these.'

Bhagwan started to answer Uddhavaji. Uddhavaji had first asked about yama-niyam.

The Yoga Darshan gives five yamas and five niyams. Satya – being truthful, ahimsa – not causing suffering for any living being, asteya – not taking anything that belongs to another, brahmacharya, and aparigraha – not keep things you don't need. These five are called the yamas.

The niyams are, to stay with pavitrata, to do svadhyaya – study the Vedas, tapasya, santosh – be content with whatever you have, and to do Bhagwan's bhajan.

The Shastra says that if, due to some reason, you miss doing some niyam someday – like not doing your mala – a manushya does not go to Narak.

However, he will go to Narak if some yama is violated. He will go to Narak if he steals something. This is given in the Manu Smriti.

Yamaanse`ve`ta satatam na nityam niyamaanbudhah,

yamaanpatatyakurvaano niyamaanke`valaanbhajan.

(Manu Smriti 4. 204)

A manushya should always adhere to the five yamas of satya, ahimsa, asteya, aparigraha, and brahmacharya. A manushya gets paapa if there is a lapse in brahmacharya.

If there is a lapse in taking Bhagwan's name one day, you lose something very great, but the loss is your own. You will not be sent to jail if you lose your own diamond, but you will be imprisoned if you lose someone else's diamond.

This shows the superior status of yama, and the common status of niyam. Here, Bhagwan has increased both yama and niyam from five to twelve. This is the difference between the Yoga darshan and the Bhagwat.

Ahimsaa satyamaste`yamasango hreerasanchayah,

aastikyam brahmacharam cha maunam sthairyam kshamaabhayam.

(11. 19. 33)

These twelve are explained. The first are related to karmas. You should be careful that nobody gets hurt by your speech or karma. The second is satya. You should say only that which you know to be a fact. Asteya is to not want anything that does not belong to you. Asangata is to not have attachment even for that which belongs to you. You should always have

lajjaa – meaning, you should feel shame in doing anything that is wrong. This is also called *here*.

'Asanchaya' means, you should not accumulate things you don't need. *'Aastikataa'* means to have shraddha for Dharma. *'Brahmacharya'* is to live according to the rules of your Ashram. To be *'mauna'* means to talk only about the Paramatma and not indulge in worldly talk. *'Sthairya'* means there should be stability in your jeevan. If somebody does an aparadh, you should do *'kshamaa'* – forgive him. *'Abhayam'* means, to have no fear.

Bhagwan talks about the niyams next.

Shaucham japastapo homah shraddhaaaatithyam madarchanam,

teerthaatanam paraarthe`haa tushtiraachaarya – se`vanam.

(11. 19. 34)

'Shaucham' means pavitrata – both internal and external. They are two. You should do japa of the name of your Ishtadev. You should do tapa, and vratas like the ekadashi vrata. Reduce the bhoga of the indriyas. Do homa. Have shraddha. Feed an *atithi* – an unexpected guest. Do Bhagwan's puja. Go to tirthas. Make an effort to benefit others, do seva of your Guru, and be contented.

E`te` yamaah saniyamaa ubhayordvaadasha smritaah,

punsaamupaasitaastaasta yathaakaamam duhanti hi.

(11. 19. 35)

Bhagwan said, 'if people adhere to these twelve yamas and twelve niyams, these yamas and niyams become the *kalpavriksha* (wish-fulfilling

tree) and *kaamadhe`nu* (wish-fulfilling cow) for them. They can get whatever they want.'

Bhagwan gives some more descriptions.

Shamo mannishthataa buddhamardama indriyasamyamah,

titikshaa dukhasammarsho jihvopasthajayo dhritih.

(11. 19. 36)

'Shama' does not mean to sit unmoving in an asana with the eyes closed. To think, 'there are no worldly thoughts, only a great tranquility' is not Brahma-nishtha, nor the Brahmi-sthiti.

Then, what is real shanti?

'Mannishthataa buddhe`h' – the buddhi-vritti becoming Brahmakara is real shanti. The karana of all ashanti is avidya; and the *brahma-aakaara vritti* – meaning, when the thoughts are focused on the oneness of the Brahman and the Atma – is the method for removing avidya. This is the real shama.

This is not merely *nishe`dhaatmaka* – meaning, it does not only negate the sansara – it is also *shaanti vidhaatmaka* – it gives the rule of shanti.

People say, 'we will become the Brahman when we leave this shareer.' The abhiman of being the deha – when a person identifies with the deha – is removed only when avidya is removed. And, avidya is removed when a person gets Brahmagnan. To say, 'I will give up the abhiman of being the deha, then everything will be the Brahman and nothing but the Brahman' is against the method of the Shastra.

People who do not study Vedanta by the method of the Shastra say, 'I have given up the shareer by saying "neti-neti". Now, I am the Brahman.' He has not got the anubhav of being the Brahman. The avidya is not removed.

The *tad-aakaara vritti* – meaning, the vritti that the Atma is the Brahman – created by the knowledge of *'satyam gnaanamanantam brahma'* – the Brahman is pure existence, pure consciousness and infinite – is the vritti that removed avidya. The shareer is negated only after avidya is removed, removing the deha-abhiman with it. To let go of your deha you have to know your Self. When you know your swarup to be the Brahman only then will you overcome your dehabhiman.

'Dama indriyasam' – one person said, 'I punished the thieves thoroughly', meaning, 'I suppressed the indriyas that are the enemies'. This is not the meaning of dama. Dama means to subdue your indriyas. When you hold the reins of your indriyas in your hands, you can understand that you have dama. If a person can't control his sense organs and organs of action, it won't be dama even if he kills any number of people in a battle.

'Titikshaa dukhasammarshoh' – people talk about a person saying he is a great titikshu. I have seen people sowing seeds in a field in the full heat of summer, in the middle of the day. Their body is covered with perspiration. Will you say they are titikshus? This is not called 'titiksha'. Frogs live in the Gangaji, but they don't get the punya of a Gangasnan! Pigeons peck at grain for their food, but that is not called the *shikauncha-vritti* of the Brahmins who sustain themselves on leftover grain after the harvest is gathered. The method of the Shastra is that a person who endures dukha with equanimity is a titiksha. Sadhana is done by the

method of the sadhan given by the Guru. When suffering is endured for the purpose of obtaining the Parabrahm Paramatma, then, that is titiksha.

'Jhivopasthajayo dhritih' – what is dhriti?

Dhriti means, to catch and hold by force.

One person said, 'this man has great dhriti-shakti. He sits in one asana for a very long time.' That is not dhriti-shakti. A man who has gained control over his tongue and his organ of reproduction has dhriti-shakti. That means the indriyas of rasa – the love for food; and the organ of reproduction – meaning lust – should be under his control. Only then can you say that he has dhriti-shakti. If someone controls his stool and urine and sits in an asana for a long time, and does not become agitated if he is abused, that does not mean he has dhriti-shakti.

Danyanyaasah param daanam kaamatyaagastapah smritam,

svabhaavavijayah shauryam satyam cha samadarshanam.

(11. 19. 37)

Look, there is a man who is a millionaire. He gives a donation of five thousand rupees. His daan is reported extensively in the newspapers. There is another man who has labored and earned two rupees, and he gives them in daan. Whose daan do you think is greater? The daan of the man who gives two rupees is greater! The greatness of daan is not measured by the amount.

'Dandanyaasah param daanam' – to not punish is daan. A person who sees the Ishwara everywhere has done the dandanyasa. *Danda* (punishment) – *nyasa* (put down) means, 'no matter how great the

offence, it is not my task to punish. It is not my task to rebuke, or criticize anybody.'

The srishti is merely Maya, my brother. It gets created and is destroyed. Everything is the form of the Brahman. Who should we consider to be at fault in this? Who should be punished? To withdraw your hand from the tendency to punish is the greatest daan.

'Kaamatyaagastapah smritam' – one person did a Chandrayana vrata. People praised him for being a great tapasvi. This is not called a tapasvi. The fact is, the tyaga of the vasana for bhoga is the real tapa. Just giving up eating is not tapa.

Svabhaavavijayah shaurya' – people praise a wrestler who has defeated many famous wrestlers. 'He is a great *shooraveera* – a man of strength and courage', they say. No; this is not called a shoorvir.

Then, who is a real shoorvir?

A real shoorvir is a man who can conquer his habit. People develop habits – they develop a nature – as the time passes. A person who can conquer his bad habits, the faults in his nature, is called a shoorvir.

'Satyam cha samadarshanam' – who is a *satyavaadi* (one who speaks the truth always)? Is it a person who says what he has seen?

No; this is not called a satyavadi. The Satya is the one Paramatma, and He is equally present in all. So, to see this *sama* – equal – Paramatma in all, is the adhara of Satya, it is prema for the Satya. Satya is when your buddhi has equal benevolence for all.

Ritam cha soonritaa vaanee kavibhih parikeertitaa,

karmasvasangamah shaucham tyaagah sanyaasa uchyate`.

(11. 19. 38)

What is rita?

'Ritam cha soonritaa vanee' – sweet speech is rita. Speak with sweetness. The vani that is satya and sweet to hear is rita. *'Kavibhi parikeertitaa'* – this is what the vidvans say.

'Karmasvasangamah shaucham' – what is the actual pavitrata?

People ask, 'how many times should we bathe in a day, how often should we wash our hands, to be pavitra? What kind of clothes should we wear?'

I have seen a Seth who did not wear cotton clothes, because cotton catches dirt. He would wash his hands seventeen times a day with mitti. He lived at Vrindavan, using the telephone to make deals that are not worth talking about!

My brother, pavitrata does not come from the clay you use to wash your hands, or from the clothes you wear. There should be no abhiman in the karmas you do. Don't think, 'I have done this.' You will be pavitra when you have no abhiman of being a paapi or a punyatma, etc. And, if the pride of being the doer of the karmas is in you, if you have asakti for some karma, then the karma gets stuck to you. The dirt of the karma goes into you, because there is no karma that is entirely free of dosha.

Sarvaarambhaa hi doshe`na dhoome`naagnirivaavritah.

(Gita 18. 48)

Just as there is smoke in every fire, there is some apavitrata in every karma.

So, when you are saved from the abhiman of the karma you remain pavitra, but if the abhiman of having done the karma comes into you, you will become apavitra.

'Tyaagah sanyaasa uchayate`' – tyaga is called Sanyas. To accept the garb of a Sanyasi, take up a danda, give up the choti and janeu and leave the house – that is not the true Sanyas. To do tyaga of the anatma, and become established in your kaivalya (where there is no other), is called Sanyas.

Dharma ishtam dhanam nrinaam yagnoaham bhagavattamah,

dakshinaa gnaanasande`shah praanaayaamah param balam.

(11. 19. 39)

What is *dhana?*

Dhana is the most precious wealth. It is not money, gold and silver, because these don't accompany you even to the cremation ground. The wife weeps, but stays back at home. Relatives and friends go up to the cremation ground where the shareer is burnt on the funeral pyre. The only thing that remains with the jeeva even after the shareer is burnt, is Dharma. So, if you want to earn some riches, earn the wealth of Dharma.

'Yagnoaham bhagavattamah' – Yagna is to make your hriday Bhagwan's abode. Become so adroit that when you go and sit before your Guruji, the very sight of you makes him want to give you the upadesh of Tattvagnan that very day! It is Guru-dakshina if your Guru gets this wish when he sees you come and sit before him.

If your Guru sees you and feels like telling you to do this work, do this sadhan, do this japa, do this tapa etc, you can take it that dakshina is not

yet given. Your dakshina will be given in full when just seeing you gives rise to a sankalpa in your Guruji, to give you an upadesh of Gnan that day itself. Jeeva Goswamiji has given this interpretation of this episode.

'Praanaayaamah param balam' – when you control your prana by doing poorak, kumbhak and rechak; and are able to control your prana whenever you wish, that is the greatest *bala* – the greatest strength.

Bhago me` aishvaro bhaavo laabho madbhakttiruttamah,

vidyaaaatmani bhidaabaadho jugupsaa hreerakarmasu.

(11. 19. 40)

The subject of the commentary is on what the *laabha* – the benefit – is. Aishwarya also has to be explained first, among other benefits.

Bhagwan has *bhaga*, meaning, He has aishwarya. The name of Bhagwan's aishwarya is 'bhaga'. That is His quality of being the Ishwara. In that case, what is the greatest labha?

'Madbhakttiruttamah' – do bhakti of that same Bhagwan, to get the greatest benefit.

Once, somebody asked Shri Udiya Babaji Maharaj, 'Maharaj, you talk about Gnan sometimes and sometimes you talk about bhakti. Please tell us clearly today, is Gnan greater or is bhakti greater?'

Baba said, 'what is there to ask? Bhakti is greater.'

Among the listeners were some who were Vedantis. They said, 'Maharaj, what are you saying – bhakti is greater? Then, what is Gnan?'

Baba said, 'in Gnan there is no greater or lesser. Greatness is in bhakti.'

Thus, the greatest labha is that bhakti comes into your jeevan.

'Vidyaaaatmani bhidaabaadho' – vidya does not mean reading a vast number of books of the Shastra. The greatest vidya is to destroy the bhranti of bheda that is seated in your antahkarana.

'Jugupsaa hreerakarmasu' – which *lajjaa* – shame – is a good lajja?

Someone will say that the lajja that prompts women to cover their head and face with the sari is a good lajja.

No; it is lajja at doing something bad that is meant by lajja here.

Shreergunaa nairape`kshyaadyaah sukham dukhasukhaatyayah,

dukham kaamasukhaape`kshaa pandito bandhamokshavit.

(11. 19. 41)

If a person is very rich people say 'he has great Shree'. No; if – in spite of being very rich – he wants to get more things, you cannot say that he has great Shree. *'Nairape`kshayaadyaah gunaah shreeh'* – to be nirapeksha – meaning, to be free of any expectation or want – and other similar gunas is the sign of having Shree. If a person genuinely feels that he has no need for any object, person etc you can take it that he has Shree. He is a Shriman. How can he be a Shriman if he harbors hopes for worldly objects?

Sa tu bhavati daridro yasya trishnaa vishaalaa manasi cha paritushte` koarthavaan ko daridrah.

A person is a daridra – impoverished – if his mana is filled with longings. When a person has santosh in his mana, it makes no difference whether he is rich or poor. The lakshan of a Shriman is that he desires nothing.

Who is a *dhanavaana* – a rich person? A person who has tyaga and vairagya, has obtained the Paramatma, and given up everything else, is dhani.

'Sukham – dukhasukhaatyayah' – what is sukha? Is bhoga called sukha?

Oh, no! Oh no! Bhoga is not called sukha. The greatest sukha is when your chitta is such that no worldly factor causes sukha or dukha when it is obtained or lost. Sukha and dukha are not connected to vishays.

What is dukha? Is it an illness or injury to the shareer?

Certainly not! *Kaama – sukhaape`kshaa'* – dukha is when you feel that you need the sukha given by bhoga. Whenever you have a craving for any bhoga you feel dukha.

Punditobandhamokshavit' – who is a Pundit? Is an Acharya of Vedanta or Nyaya a Pundit? Oh, every little lane in Kashi is filled with Acharyas of Vedanta, Nyaya, Vyakaran, Mimansa, etc. You can call any of them to your house for a few rupees. Nobody becomes a Pundit by book learning to tutoring the Shastras.

A Pundit is one who understands the method that makes you free of the prison of this sansara, one who knows what the bandhan in this sansara is, and how you can get Moksha from it. *Bandhaat moksham bandhamoksham.*

Moorkho de`haadyahambuddhih panthaa mannigamah smritah,

utpathashchittavikshe`pah svargah sattvagunodayah.

(11. 19. 42)

Who is a *moorkha* – a fool? Is it an ignorant man who can't even read and write?

No – *'de`haadyahambuddhih'* – a manushya who believes that his deha, indriyas, mana and buddhi to be his 'I' is a moorkha.

'Panthaa mannigamah smritah' – which is the *sumaarga* – the good path?

The path that leads to the decision about the Paramatma and get His darshan is the only *supantha* – good marg. That means, the Veda is the only marg.

'Utpathashchittavikshe`pah' – which is the *kumaarga* – the bad path? Is it a road that is filled with thorns?

No, the action, object, or bhoga that results in the chitta becoming agitated is called the kumarg.

Aapadaam kathitah panthaa indriyaanaamasanyamah,

tajjayah sampadaam maargo ye`ne`shtam te`na gamyataam.

Unrestrained indriyas are the marg to trouble; to gain victory over them is the marg to prosperity. *'Ye`ne`shtam te`na gamyataam'* – you are free to choose your marg.

E`sha nishkantakah panthaah yatra sampoojyate` harih.

The path on which you keep getting Bhagwan's puja is the path that is free of thorns. And the path on which the chitta gets agitated is called kumarg.

'Svargah sattvagunodayah' – what is Swarga? Is it some world above our world?

Swarga is not a loka that is higher than this loka of ours. *'Sattvagunodayah'* – let Sattvaguna arise in your antahkarana.

When a person is unable to distinguish between Dharma and adharma, permitted bhoga and prohibited bhoga, etc it is Tama guna. When everything is seen clearly and correctly, the chitta is bright and full of light, and you feel sukhi – you can understand that this is Sattvaguna.

What else is there in Swarga? If you feel sukha you can take it that it is Sattvaguna. Even in Swarga there is light and sukha. So, when prakash and sukha come into your hriday, and Sattvaguna arises, you can take it that you have come to Swarga.

Narakstamaunnaaho bandhurgururaham sakhe`,

griham shareeram maanushyam gunaadhyo hyaadhya uchyate`.

(11. 19. 43)

What is called Narak?

Narak is where there is darkness and dukha. If there is darkness and dukha in your antahkarana, you can understand that you are in Narak.

'Bandhurgururaham sakhe`' – who is the true *bandhu* – friend?

Bhagwan said, 'friend Uddhava, I, in the form of the Guru, is the true friend, the real well-wisher. A person who takes you on the marg of vishay-bhoga is not called a bandhu. A bandhu is one who takes you on the marg of your *hita* – that, which is good for you. Such a person is called a Guru. It is he who is your real bandhu.'

'Griham shareera maanushyam' – which is your real house? *'Kankana chuna chuna mahala banaayaa'* – is it a house built by gathering stones to build a mansion?

No; it is the manushya shareer, made of the karmas done in the past birth. You are the jeeva that stays in this shareer. This shareer is your house; it is not you. It is your house.

'Gunaadhyo hyaadhya uchyate`' – who is the greatest dhani – the richest manushya? Is it the one who has the most money?

No; a person who has humility, forgiveness, shanti, bhakti for Bhagwan, and other gunas is called a dhani. He is *gunaadhya* because he is rich in gunas.

Once, a Seth was asked to be the Chairman of a conference on Hindi literature at the Benares Hindu University. He was almost unlettered, but he believed in frankness. He told the people who had come to invite him, 'you people haven't made me the chairman, you have made my money the chairman. You want funds. I will donate the amount you want, to the University.' Thus a person does not become filled with gunas because he is rich. A real dhani is a person who has sadguna.

Daridro yastvasantushtah kripano yoajite`ndriyah,

gune`vashvasakttadheereesho gunasango viparyayah.

(11. 19. 44)

A daridra person is one who has no santosh. Discontent is the real poverty.

Daridrasya paraamoorti trishnaa na dravinaalpataa.

The Shastra says Shankarji does not have even a loin-cloth, but he is the Master of the world. It is written, 'Bhagwan Shankar's body is smeared with ash, and He sleeps on the ground. Kubera, the presiding deity of wealth is His servant. Uma is His wife but He is a Brahmachari. In spite of being the Master of the whole world He sleeps amid the ashes. We bow down again and again to this tapasvi who is free of raaga.'

So – who is daridra?

A person who lacks contentment, has no satisfaction, is daridra. If a person has santosh he is the richest, even if he has nothing.

'Kripano yoajite`ndriyah' – who is a *kripana* – a miser?

A person who has no control over his indriyas and cannot give up bhoga, is kripan. Miserliness is a knife that cuts jeevan. When a manushya holds on to something he becomes tight-fisted.

Very well, my brother; who is the real *maalika* – the owner?

'Gune`shvasakttadheereesho' – a person who has no asakti in gunas, is the Ishwara. He is the real owner. And, *'gunasango viparyayah'* – a person who has asakti for vishays is pitiable and feels lacking. He is not the Master.

The reverse of all that has been said should also be understood.

E`ta uddhava te` prashnaah sarve` saadhu niroopitaah,

kim varnite`na bahunaa lakshanam gunadoshayoh,

gunadoshadrishirdosho gunastoobhayavarjitah.

(11. 19. 45)

‘Uddhava, I have answered in full all the questions you asked. However, this was a topic of your own interest. Mahatmas have no interest in these matters, as to who is poor and who is rich, what are Narak and Swarga, what is good and what is bad, etc. All these are related to the sansara and vyavhar.

A Mahatma is interested in things that are quite different. Of what use is it to you that this is a guna and this is a dosha? The fact is, it is a dosha to create a drishti of guna and dosha. All are the one Parabrahm Paramatma, one Ishwara, and one Atma. All the differences and separateness is mere Maya.’

Thus, when a person does chintan of the bheda being mithya, he understands that the forms are not the Satya; the adhishthana is the Satya.

The gold jewelry is made of is Satya, not the shape of the ornament. All that you asked, and I explained, is the jewelry. The basic *dhaatu* – the primary substance – is what these forms are made of.

A person who has obtained this knowledge, whose drishti is focused on the Satya, does not think of who is beautiful and who is physically deformed, etc. What is there to get asakta, or disdain, in forms that are made of the same dhatu?

Thus, *‘gunadoshadrishtirdoshah’* – don’t separate the guna-dosha and have raaga-dvesha.’

What is the greatest guna in the world?

'Gunastoobhayavarjitah – to have no feeling of guna-dosha, and to see the svayam-prakash, sarvadhishthana Paramatma everywhere; to experience Him everywhere. This is the greatest guna.'

Thus, Bhagwan concluded defining Tattvadrishti by designating the drishti of guna-dosha to a lower level.

Thus, this nineteenth chapter of the eleventh canto is completed.

Chapter Twenty

- Dharma-adharma: an evaluation of the essence..

I have read a number of Sanskrit books. I have also listened to discourses on the Vedas, Shastras, Puranas, etc from the lips of Gurus. However, the definition given in the twentieth chapter of the eleventh canto of the Shrimad Bhagwat is not easily found elsewhere. In no Mantra Samhita, Upanishad, Itihas or Purana have I come across anything that can match the clarity and lucidity seen here.

The Bhagwat's method of explaining Dharma and adharma from the viewpoint of their essence is unique! It comes within its own unprecedented style.

Now, I will tell you the question Shri Uddhavaji asked Bhagwan Shri Krishna at the very beginning of this chapter.

Vidhishcha pratishe`dhashcha nigamo heeshvarasya te`,

ave`kshate`aravindaaksha gunam dosham cha karmanaam.

Varnaashramavikalpam cha pratilomaanulomajam,

dravyade`shavayahkaalaansvarga narakame`va cha.

(11. 20. 1-2)

'He Kamalanayana Shyamasundar, You are the Ishwara. The Veda is Yours, and its purpose is to point out Your swarup.

It is written in the Veda that vidhi is what should be done, and nishedha is what should not be done. What should be done has gunas, and what should not be done has doshas. Had gunas not been there, how could

there be vidhi of doing some things; and how could there be nishedha for other things if they didn't have doshas?

This is a Brahmin, a Kshatriya, a Vaishya and a Shudra – there is bheda even in this. If a Brahmin does some kind of work it is a dosha, but it is not a dosha for a Shudra to do that work. That means, the vivek of guna-dosha is here as well.

It is not a dosha for a Grihastha to have children, but it is a dosha for any of the other three Varna to have children. This Ashram-Dharma cannot exist without guna-dosha and neither can the Varna-Dharma.

Furthermore, *pratilomaanulomajam* – if a person of a higher Varna marries a girl of a lower Varna, the offspring – called *anulomaja santaana* – are considered to be good. However, if a person from a lower Varna marries a girl of a higher Varna, the offspring – called *pratiloma santaana* – are not considered to be good. This is also a vivek of guna-dosha.

Then there is the vivek of dravya. Some things should be offered in the Yagna, and some things are prohibited. Homa is done with grain of millet and sesame seeds, but using onions or garlic is out of question. This vidhi-nishedha would not be there unless the substances have guna-dosha.

There is also the vivek of desha. This is Hardwar – it is a pavitra place; so is Kashi. Magadha (a region in South Bihar) however, is apavitra. This is the vidhan given by the Shastras.

There is a vidhan: this is a small boy. He is not fit to do Karma-Kanda.

The vivek of kaala is that the Surya has come into the Makar Rashi – the sign of Capricorn. "The time is not auspicious, so don't do any shubha-karma during this period." Or, "this is Dakshiyayan", "this is Uttarayana"

– one is inauspicious and one is auspicious. Vidhi-nishedha is given by taking the guna-dosha of kaala into consideration.

Even the principle that the sukha of Swarga is the result of punya, and the dukha of Narak is the result of paapa is decided by the guna-dosha of karmas.

And, You are telling me –

Gunadoshabhidaadrishtimantare`na vachastava,

nihshre`yasam katham nrinaam nishe`dhavidhilakshanam.

(11. 20. 3)

that it is a dosha to do the bheda of guna-dosha!

Nothing that is given in the Vedas can be a sadhan without the bheda of guna-dosha. The Vedas tell us to do this and don't do this; eat this and don't eat this. This is a paapa of the mana. This is a paapa of the shareer. This is a paapa of the vani.

So, this bheda of paapa-punya, vidhi-nishedha etc is what the Vedas are filled with – and You tell me that the bheda of guna-doshas doesn't exist! If a manushya accepts this statement of Yours, how will he get Paramartha?

Pitride`vamanushyaanaam ve`dashchakshustave`shvara,

shre`yastvanupalabdhe`arthe` sadhya saadhanayorapi.

(11. 20. 4)

You say that the Pitris, Devtas and manushyas will tell us – they are sarvagya, siddha, tapasvi, and anubhavi. But that is not the case either,

because even among them there is a difference in their anubhav. Some are greater tapasvis than some. Even Brahma is at times a greater tapasvi and, at times, a lesser tapasvi. He is a durachari at times and a sadachari at times.

The Puranas tell us up to where the gati of the good and the bad is. Even to recognize them – *ve`dashchakshustave`shvara* – the Vedas are the eyes we use. It is through them that we can recognize whether the Pitris, Devtas and manushyas are doing what is right.

The fact is that things cannot be known by the indriyas and the mana – like, when Swarga is, what the Ishwara is like, what Dharma is, what is sadhya and what is sadhan, etc. Only the Vedas define all these things. It is also the Vedas that give the bhedas that this will happen if you do this, and this will happen if you don't do this.

But You are cutting away the drishti of guna-dosha – then how will these matters be arranged?

Gunadoshabhidaadrishirnigamaatte` na hi svatah,

nigame`naapavaadashcha bhidaayaa iti ha bhramah.

(11. 20. 5)

The guna-dosha in this sansara – that the duracharis have to be born as dogs or pigs in their next birth – is given in the Vedas. There is a severe criticism of duracharis – *ya iha kapooyacharanaa abhyaasho ha yatte` kapooyaam yonimaa padye`ran; shvayonim vaa shookarayonim vaa chaandaala (Chandogya Upanishad 5. 10. 7).* That you should not gamble is given in the Veda – *akshairmaa deevyah (Rig Veda 10. 34.13). Maa hinsyaat sarvaabhootaani* – you should never hurt any being.

All this vidhi-nishedha is not just the kalpana of people. It is written in the Vedas that are Yours. There is no logic in them without the bheda-drishti of guna-dosha.

Now, the question is that it is given in the Vedas themselves, that everything is the swarup of the Paramatma, this dvaita is nothing but Maya, and there is nothing like guna-dosha in the Paramatma's swarup. The *apavaada* – exception – to this is also given in the Vedas. Therefore – *iti ha bhramah* – I get this bhram that on the one hand the Vedas say that this is good and this is bad, do this and don't do this; and on the other hand they say that there is absolutely no bheda – there is only the Paramatma, the Brahman. The bheda etc are all kalpita – they are imagined. In this situation, please be compassionate and remove my bhram.'

In the twentieth chapter Bhagwan explains, in a very simple way, how the same thing is considered good or bad because of the *adhikaaree bhe`da* –the difference in the eligibility of the individual. The good and bad are not in the action; goodness or badness comes into an action depending on the *adhikaara* – the qualification or eligibility – of the doer of the action.

Thus, *vishayaabhe`de`apyadhikaari bhe`de`naavirodham vakttum* – the action is the same, the vishay is the same. It is the same wife who lived with her husband during the Grihastha Ashram, and doesn't live with him since he entered the Sanyas Ashram.

It is the people who believe that the dosha is in the object, who get confused and mislead. Is arsenic a guna or a dosha? It is a guna if used to cure a disease and a dosha if someone has some and dies. In earlier times people were subjected to being bitten by a snake as a treatment for

certain diseases. The experts knew which diseases would be cured by the bite of what kind of snake. Even in present times, snake venom is used for medicinal purposes. Does this mean that snake venom is only good or only bad? There has to be vivek about these things.

The conclusion is that the vastu is neither good nor bad. It is anirvachaniya, it is the Paramatma, it is the swarup of the Ishwara. What is to be seen is whether it is used in the right way or not. It is from this drishti that the Vedas decide about Dharma and adharma. The welfare of the manushya is the primary consideration. What has to be seen is what benefits whom.

Shree bhagavaana uvaacha

Yogastrayo mayaa prokttaa nrinaam shre`yovidhitsayaa,

gunaanam karma cha bhakttishcha nopaayoanyosti kutrachit.

(11. 20. 6)

Bhagwan said, 'I have given three methods for obtaining the Paramartha, the Ishwara. These are the upayas for a manushya's kalyan. The upayas are: Gnan, karma, and bhakti.'

If a person has some disease, appropriate medicines are given to cure it. It is not sadhan to let go of bhakti and become devoted to others, to let go of nishkama karma and get engrossed in sakama karma, or let go of the Gnan of the oneness of the Atma-Paramatma and focus on bheda-gnan. *'Anya upaayah kutrachit na asti'* – meaning, sakama karma, vishay-asakti, and bheda-gnan cannot be methods for obtaining the highest goal.

Nirvinnanaam gnaanayogo nyaasinaamiha karmasu,

te`shvanirvinnachittaanaam karmayogastu kaaminaam.

Yadrichchhayaa matkathaadau jaatashraddhastu yah pumaan,

na nirvinno naatisaktto bhakttiyogoasya siddhidah.

(11. 20. 7-8)

Bhagwan now gives His decision about the *adhikaaree* – meaning, who is eligible. *'Saba dhaana solah pase`ree'* – it is not one price for all grains; some grains cost more and some cost less. Similarly, it is not that all diseases are cured by the same medicine!

One man went to a Vaidyaji – a doctor of Ayur Veda. 'I have come to get medicine,' he said.

'Yes, what is the problem?' asked the Vaidya.

'Just give me the best medicine you have,' said the man. 'I don't have the time to discuss my problem.'

The Vaidya told him that the best medicine was the one that cured that particular problem. All the medicines were best, but only for the specific problem they could cure.

So, *'nirvinnaanaam gnaanayogah'* means, a person who is *nirvinna.* Nirvinna means a virakta who does not even desire the fruit of his karmas. *'Naastyakritah krite`na (Mundaka Upanishad 1. 2. 12)'. 'Tat yathe`ha karmachito lokah ksheeyate`, e`vame`vaamutra pujyachito lokah ksheeyate` (Chandogya Upanishad 8. 1. 6)'.*

'Just as people work hard and make tall buildings in this world, and the buildings are destroyed in time, everything that is created by karmas is also destroyed one day. Therefore, a person who does not desire the

vastu that is karma-sadhya – meaning, obtainable by karma – and *iha karmasu nyaasinaam* – who truly has no inclination for the amassing wealth, is the adhikari for Gnan-Yoga.'

If you give some thought to this you will see that there are two points in this statement. One is what happens if a person gets Gnan without getting vairagya for Karmas – the feeling of paapa and punya will become lax in him. He will increase doing vichar on Vedanta and start doing good as well as bad things, because he won't have vairagya for karmas. If anyone asks him, 'why are you doing bad karmas?' he will say, 'I am asanga. I am not the karta.'

He will use his knowledge of Vedanta to justify wrongdoing.

All right, there should be vairagya for the things that can be obtained by karmas. This is the second point.

Someone may say, 'Very well; I have no wish to go to Swarga.' However, he won't have vairagya for the sukha that comes when he builds a new factory.

My brother, I quite agree that new factories are necessary for the progress of the Nation, but put your hand on your heart and ask yourself – are you really starting the factory for the country, or is it to increase your own bank balance? You see, if – because of not having vairagya for wealth and karma – you use Vedanta to hide the real reason of your activities, it negates the real Brahmatmaikya-bodha.

When an adhikari purusha gets Brahmatmaikya-bodha he does not indulge in paapa, hiding it under the mantle of Gnan. Nor does he accumulate wealth under the same pretext.

To accumulate wealth and to do paapa, and justify it with a clever twisting of the words of the Shastras is the lakshan of a person who is not qualified for Gnan.

Nirvinnaanaam gnaanayogo nyaasinaamiha karmasu.

If you don't have vairagya for the fruit – if there is no kamana in your mana – you should understand your adhikar clearly. You should introspect and accept what you are qualified for, and what you are not qualified for. You should do Karma-Yoga. Reduce your kamanas gradually. Reduce your desire for the fruit of your karmas – *'karmayogastu kaaminaam'.*

The third qualification is given next.

Yadrichchhayaa matkathaadau jaatashraddhastu yah pumaan,

na nirvinno naatisaktto bhakttiyogoasya siddhidah.

(11. 20. 8)

'Yadrichhhaa' means, *ke`naapi bhaagyodaye`na* – understand that your good fortune has arisen, and the road ahead has opened for you. If by chance you get Satsang, and then get shraddha for the kirtan of Bhagwan's name, for japa, and puja – that is indeed the greatest good fortune!

And, what about vairagya? You have not got full vairagya yet. Have you lost your urge for doing karmas? No; you still have asakti for doing worldly activities. You have not yet got vairagya, but you have got an inclination for Bhagwan's katha and naam-japa. The antahkarana of a person like that becomes shuddha by doing bhakti, and he progresses on the path to Bhagwan.

Taavatkarmaani kurveeta na nirvidye`ta yaavataa,

matkathaashravanaadau vaa shraddhaa yaavanna jaayate`.

(11. 20. 9)

Until when is a manushya an adhikari for karma?

He is an adhikari for karma as long as he sees guna-dosha.

As long as there is asakti for the fala there is a feeling of being the karta-bhokta; and there will be guna-dosha.

There is no guna-dosha when a person gets the siddhi of Gnan or the siddhi of bhakti. Even in karma, if a person is established in a nishkama bhava with no desire to get any fruit or worldly benefit as a reward for his good karmas, he becomes free of guna-dosha. However, my brother, continue to work until you get vairagya. A person who doesn't have vairagya is an adhikari for Karma-Yoga.

Or else, *'matkathaashravanaadau vaa shraddhaa yaavanna jaayate`'* – if you get so much shraddha for Bhagwan's katha and japa etc, and become immersed in bhakti that you have no wish to do any worldly activities, that is another matter. Then, you can listen to Bhagwan's katha all day long. There is no harm if you delay doing Sandhya Vandan.

Svadharmastho yajanyagnairanaasheehkaam uddhava,

na yaati svarganarakau yadyanyanna samaachare`t.

(11. 20. 10)

Remain established in your Dharma. Don't stray from your path and go on the wrong path. Do Bhagwan's aradhana through Yagnas. Don't ask

Bhagwan for anything. Don't even desire anything. There are some people who want things from Bhagwan and ask Him for them. There are some who want things, but don't ask. Some people don't even want anything and neither do they ask for anything, but they have a constant need in their mana.

However, there are some who feel no kind of need in their mana. They are happy in their swarup. They have no desire for anything, and no desire to ask for anything, but they use the things that are given to them. And, Maharaj, there are some who are not conscious of any need, and have no vritti to use anything given to them either.

Look, this is the *bhoomikaa* – the preamble. Don't ask for anything, don't desire anything, don't feel the need for anything, and don't use anything given by others. Sit in your swarup without a care.

'So, Uddhavaji, a person who adheres to his Dharma, wants nothing from Bhagwan, and doesn't ask Bhagwan for anything – if he does no paapa, and continues to carry out his Dharma with a nishkama bhava he does not have to go to Swarga or Narak. He gets siddhi in this very life.

Asminlloke` vartamaanah svadharmasthoanaghah bhuchih,

gnaanam vishuddhamaapnoti madbhakttim vaa yadrichchhayaa.

(11. 20. 11)

A person who lives with nishtha, adhering to his Dharma without straying even when obstacles come on his path, is able to test four things when he faces misfortune.

Dheeraja dharam mitra aru naaree, aapatakaala parakhiye` chaaree.

Four things are revealed when misfortune comes – the fortitude the person has, the strength of his prema for Dharma, and the support of his friends and his wife.

Remain steady in your Dharma even when things go wrong. *'Anagha'* – don't do paapa, and *'shuchih'* – remain pavitra. 'If this is how a person lives, *gnaanam vishuddhamaapnoti vaa yadrichchhayaa* – he will get Gnan as well as My bhakti,' said Bhagwan.

Nishpaapa purushas are of two types. There is a book written by Shri Madhusudan Saraswati, called 'Bhakti Rasayan'. The definition of bhakti given in it is wonderful. He has said that there are two kinds of people who adhere to Dharma. One kind is those who are tender-hearted and the other kind are hard-hearted. They follow their Dharma, do no paapa, and don't ask Bhagwan for anything.

If they see a kirtan of Bhagwan's name going on their body tingles and their eyes fill with tears of love. Their heart melts. These are the tender-hearted kind. The other kind goes to a kirtan and sits quietly. The kirtan does not affect their chitta. Both are Dharma-nishtha. The chitta of both is shanta. Both are pavitratma. Neither kind is paapi. However, prema for Bhagwan influences one kind but not the other.

So, the kind that is not influenced by bhagavad-bhava gets shuddha Gnan by listening to one of the Mahavakyas like Tattvamasi, and doing vichar on it. Such a person is a virakta; he doesn't have bhava.

The kind that has bhava, whose hriday melts with prema for Bhagwan gets the bhagavad-akara vritti that is sadhya. He starts to think continuously about Bhagwan.

The avidya of the former is removed by listening to the Mahavakya and getting the Brahmatmaikya-akara vritti that is created by it. He becomes immersed in prema for Bhagwan.

Thus, a person who follows his Dharma will either progress on the Gnan-marg or – if he gets bhagavad-kripa or Guru-kripa – bhagavad-bhakti comes into his jeevan.

Svarginoapye`tamichchhanti lokam nirayinastathaa,

saadhakam gnaanabhakttibhyaamubhayam tadasaadhakam.

(11.20. 12)

Bhagwan now praises the manushya shareer. Bhakti and Gnan can both come into this manushya shareer we have been given. Even the people of Swarga and Narak want a manushya shareer. When people suffer in Narak they pray, 'O Bhagwan! Please do kripa and make me a manushya. I will go to the Martya loka and follow my Dharma, by which I will get bhakti and obtain You.'

The people of Swarga want to be born in the manushya yoni. In Swarga they get the same bhoga, Apsaras, gardens and vimans. They get the bhoga-shareer and great wisdom. They say, 'we come to Swarga and get trapped in bhoga. He Bhagwan, please send us to the manushya loka!'

Narayana! This manushya shareer has great potential and its own greatness. It is not like other shareers.

Nara tana paayi vishaya mana de`heen,

palati sudha so satha visha le`heen.

A person who gets a manushya shareer and spends his time in vishays is a fool who exchanges amrita for poison.

This manushya shareer is like a ship give to us, by which we can cross the sea of this sansara. That is why the people of Narak and Swarga long to get a manushya shareer. *'Saadhakam gnaanabhakttibhyaamubhayam tadasaadhakam'* – there is Gnan and there is bhakti, in the manushya shareer. It is only in this shareer that the Paramatma can be obtained. The shareers of the people of Narak and Swarga don't have Gnan or bhakti. We have been given something that is unique!

Na narah svargatim kaankshe`nnaarakeem vaa vichakshanah,

ne`mam lokam cha kaankshe`ta de`haave`shshaatpramaadyati.

(11. 20. 13)

Bhagwan Shri Krishna is telling Uddhavaji, 'if you have even a little vision……'

'Vichakshana' means a person who has eyes. It is of the same root as *chakshu*, meaning eyes – *'vichakshe`na iti vichakshanah'.*

Shri Krishna said, 'if there is any wisdom in you, Uddhavaji, then – just as you don't want a Narakiya shareer – don't have any wish to get a Swargiya shareer either. And, *ne`mam lokam cha kaanshe`t* – don't even have a wish to be reborn a manushya, as a Brahmin, Vaishya, or Kshatriya.'

Why?

'De`haave`shaatpramaadyati – you may or may not get this shareer in your next birth. You may or may not get this Satsang, the chance to do

Dharma, or this bhakti. And then, when you are born with deha-abhiman, it is possible that pramad comes into your mana and you fail to adhere to Dharma. You may miss out on the benefit of Satsang. Bhakti may not arise in your hriday. So, make these your priority in this jeevan.'

E`tadvidvaanpuraa mrityorabhavaaya ghate`ta sah,

apramatta idam gnaatvaa martyamapyarthasiddhidam.

(11. 20. 14)

So, understand this well – there is no shareer that is superior to the manushya shareer. Do every possible upaya to get Moksha before death comes. Then, there is no need to go to Swarga or Narak, or get reborn. You get the Paramatma in this very life. Put all your effort into this.

Beware! *'apramattah'* – concentrate on this. *'Idam martyamapyarthasiddhidam gnaatvaa'* – even though this shareer is subject to death, it is the best instrument for achieving your goal.

Shri Vallabha Acharyaji has written, 'the Ishwara did great kripa in covering the shareer with this cover of the skin. Has the Ishwara not put this covering over the shareer, flies would have licked it and it would have been very short-lived. This shareer is surrounded by death on all sides, but you can use it to obtain the greatest goal. You can obtain the Paramatma! So, be alert and do sadhan and bhajan with all your heart.

Chhidyamaanam yamaire`taih kritaneedam vanaspatim,

khagah svake`tamutsrijya kshe`mam yaati hyalampatah.

(11. 20. 15)

There is a huge tree in the jungle in which birds have built a nest. Some woodcutters come with axes and begin to chop at the base to cut it down. The birds in the nest see him. They leave the nest and fly away. In the same way, you should see the fearsome messengers of Yamaraj, the presiding deity of death, who are cutting away at your *aayu* – the span of your life – every moment. Your shareer is like the tree, the jeeva is like the bird, and you stay in the nest you have built. If you want your kalyan, don't get caught in temptations. *'Alampata'* – don't be a *lampata* – a lustful person. Go towards the Ishwara for your kalyan.

Ahoraatraishchhidyamaanam buddhvaayurbhayave`pathuh,

mukttasangah param buddhvaa nireeha upashaamyati.

(11. 20. 16)

Look – look! Understand that the blows of the axe are falling day and night on your shareer that is like the tree. Your life is being shortened by the minute. People say, 'my son is now five years old. His age is increasing.' The age is not increasing; his span of life has decreased by five years. So, a manushya should feel fear when he sees how his life is reducing steadily. And, what is the upaya to save yourself?

'Mukttasangah param buddhvaa nireeha upashaamyati' – don't have asakti. Don't get trapped in the sansara. Don't get caught up in the wheels of bhoga, wealth, house, relatives, etc. Know the Paramatma. Know yourself to be the asanga akarta – the unattached non-doer – and become shanta. You are not separate from the swarup of the Paramatma.

Nride`hamaadyam sulabham sudurlabham plavam sukalpam gurukarnadhaaram,

mayaanukoole`nanabhasvate`ritam pumaanbhavaabdhim na tare`tsa aatmahaa.

(11. 20. 17)

Bhagwan said, 'a person who gets a manushya shareer and fails to make an effort to obtain the Paramatma is a careless person who deserves to be criticized. *Nride`hamaadyam sulabham sudurlabham* – this manushya shareer cannot be obtained by even a million efforts.'

The first point is that it is like a boat that is extremely difficult to get. It is obtained only by Bhagwan's kripa. In this shareer, the hands are good, the feet are good, and the heart and brain are good. The Ishwara has adorned you so beautifully. The ears are evenly balanced on both sides of the head, the nostrils are balanced on the nose, and the mouth is on the right place. The head of every manushya is on the neck, with the arms and legs evenly balanced on two sides. It is as though the shareer has been made to measure.

'Sukalpam' – you can do bhajan in this shareer. You can obtain Tattvagnan in it. This is such a superior shareer that you can cross over the ocean of life with it. Do Dharma with your hand, do bhakti with your mana, obtain Tattvagnan with your buddhi, and go on your feet to Satsang.

Someone may say, 'we need a person to steer the ship.'

'Gurukarnadhaaram' – a *karnadhaara* is the person who is at the helm of the boat. *Karna* also means the ear, so a karnadhara is a person who catches the ear! The person who steers the boat has an ear – it is the helm. Should the boat go left or should it go right or should it go straight?

The karnadhara catches the ear of the boat and steers it in the right direction.

In the same way, the Guru is the karnadhara. He catches the ear – not with the hand, but with his tongue. By his talk he puts sanskaras in the ears and the hriday, that the direction of a manushya's jeevan is changed. You have got a Gurudev who will guide your jeevan in the right direction. Not only that, *'mayaanukoole`na nabhasvate`ritam'*. Bhagwan said, 'My *anukoolataa* – meaning, what I want – is that this jeeva, who has come into a manushya shareer should obtain Me. This anukoolata is the *anukoola vaayu* – favorable wind – for this boat. Now, if even in such favorable circumstances a manushya – *pumaan bhavaabdhim na tare`tsa aatmahaa* – does not go across the ocean of this life, he is an *aatmaghaatee* – he is killing himself with his own hand!'

Yadaarambhe`shu nirvinno virakttah sanyate`ndriyah,

abhyaase`naatmano yogee dhaaraye`dachalam manah.

(11. 20. 18)

Bhagwan gave this upadesh to awaken vairagya in the hriday of people who don't have vairagya. He wanted them to go on the path of bhakti and Tattvagnan.

Next, He explains how those who have vairagya and are adhikari for Gnan should proceed on their path.

'Yadaarambhe`shu nirvinno virakttah sanyate`ndriyah' – three points are given to be an adhikari for Gnan. One is that there should no urge to do worldly work – *'aarambhe`shu nirvinnah'*. It is given earlier in the eleventh canto itself that the four brothers, Sanakadis, went to Brahmaji.

They asked Brahmaji, ‘our mana has mingled with vishays because we did chintan of vishays, and vishays have come into our mana. How can we separate the two? The mana keeps thinking about the matters of the sansara, and the matters of the sansara have come into our mana. How can they be separated?’

It is written in the Bhagwat that Brahmaji was not able to answer their question – *naabhyapadyata karmadheeh.’*

I know that all of you here are Satsangis, and you will put up your hands to give the answer; but Brahmaji said that he did not know the answer!

Why could Brahmaji not answer the Sanakadi’s question?

It is because Brahmaji’s buddhi was engrossed in karmas. His mind was occupied on which karma which jeeva had done, what kind of janma which jeeva should be given, what shareer should be given to whom, etc. Brahmaji was busy with these arrangements.

If a person wants to obtain Gnan about the Paramatma, and applies his buddhi to complicated worldly matters, his buddhi will not be able to focus on the Paramatma until it is shifted from the chintan of the many to the chintan of the one. Therefore, vairagya is essential from the very start.

The second point is that it is necessary to have vairagya for the *fala-aasakti.* You should not desire the fruit of the good action you do. People have fallen into the habit of thinking, ‘I will get this if I do this’. There should be vairagya for the fruit.

And, the third point is that the person must have control over his indriyas.

'Abhyaase`naatmano yogee dhaaraye`dachalam manah' – a person who practices Dharma-Yoga should focus his thoughts on the Atma. His vritti should keep coming back to his Atma.

If you are practicing Dhyana-Yoga the feeling of being the karta should not arise in the shuddha Sattvik antahkarana that is mere perception. No feeling of being the bhokta should arise either, and there should be no vasanas. The Sacchidananda Brahman should be reflected in the antahkarana, glimmering brightly.

The Atma is free of all the bheda of *sajaateeya, vijaateeya* and *svagata* – meaning, the difference within Its own group, difference with other groups, and difference within Itself. There is no separateness in the Atma. It is not subject to fragmentation by desha, kaala or vastu.

A Yogi should meditate on this, and keep his mana fixed on the contemplation of the Atma. The mana should not be allowed to wander here and there. Only then does the Yogi become fit for the highest vritti that destroys avidya. This is a kind of nididhyasan.

Look – if bheda is allowed to remain in Gnan, and vishay-asakti is allowed to remain in bhakti, and kamana is allowed to remain in karma – you can understand that all these are ashuddha. Neither is the Gnan real, nor the bhakti, nor the karma. And, the vastu-Satya is one.

What is being clarified here is, for a person who has got Tattvagnan there is no dosha, no guna, and no vidhi-nishedha. From the Brahma-drishti, everything has become one.

And, for the person who has not got Tattvagnan, he is striving to get Tattvagnan from his own drishti. Now you have to see whether there is raaga in him or whether he has vairagya. If he has vairagya, then from

the drishti of Gnan-Yoga, the distinction between the Atma and the anatma has to be created. This distinction is superimposed on the substratum that is the Brahman for a specific purpose. It is helpful in obtaining Gnan about the Paramatma's non-dual swarup. Therefore, from the viewpoint of a sadhak, the bheda is created that this is the Atma and this is the anatma. This bheda does not exist for a person who has Tattvagnan.

Now, one person has raaga. He is not able to progress on the path of the Paramatma because of this. He is going towards immoral, depraved and tyrannical behavior, and does other wrong actions because of his raaga. The vivek of Dharma and adharma is made for people like him. He is told to give up adharma and do Dharma-anushthana. He should do Karma-Yoga so that his antahkarana gradually becomes shuddha, and then he obtains the Paramatma. When he discriminates between paapa and punya he will begin to progress on the right path. The Dharma-adharma will be *adhyaaropita* – they will be superimpositions. After he obtains the Paramatma there will be no bheda of Dharma-adharma for him.

Now, there is a person who has nether full vairagya not full raaga –*'na nirvinno naatisaktto'.* To him it will be said, 'all right my brother, don't have prema for anything in this sansara – have prema for Bhagwan. Do Bhagwan's bhakti.' When he continues to do bhakti his vishay-asakti will slowly get completely destroyed. Then he will get Tattvagnan. He will obtain the Paramatma. After that he will also be free of vidhi-nishedha and guna-dosha.

After the Paramatma is obtained, *'gunadoshadrishirdosho gunastoobhayavarjitah (Bhaagwata 11. 19. 45)'* – this is the best drishti.

Bhagwan explained how a person who has vairagya should go on the path of sadhan.

Yadaaaarambhe`shu nirvinno virakttah sanyate`ndriyah,

abhyaase`naatmano yogee dhaaraye`dachalam manah.

(11. 20. 18)

'Yadaarambhe`shu nirvinnah'* – when there is no inclination from the start, to do this and that, then *nirve`da – meaning, disregard for worldly matters – comes into the mana. The person realizes, 'oh! I have wasted many years in working for worldly goals! My time was wasted. I wasted my life without achieving the real purpose of life.' When a person begins to berate himself in this manner it is the preamble to the creation of the Shanta-rasa. He savors the peace of bhakti. Nirveda is the stable bhava of the Shanta-rasa. And, having no raaga for anybody and having control of the senses – these are the three essential points for a sadhak.

To have no raaga for karma – this is nirvinna. To have no raaga for the fruit of the karma – this is vairagya, and to have control over the indriyas is to be jitendriya. When these three come into the mana a Yogi who has vairagya should *'aatmanah abhyaase`na manah achalam yathaa syaat tathaa dhaaraye`t'* – do *aatmaabhyaasa* – meaning, practice focusing on the Atma.

That means, vishays should not rise repeatedly in the vritti. There should be no feeling of being the karta or bhokta. And, the Atma that is filled with the Sacchidananda should not be reflected in the perception that is the shuddha antahkarana.

To do abhyas means to repeat. A Yogi should hold his mana in an unmoving state, and not allow it to stray. It should be held in one place steadily.

Dhaaryamaanam mano yarhi bhraamyadaashvasthitam,

atandritoanurodhe`na maarge`naatmavasham nayet.

(11. 20. 19).

It is not that the Yogi sits for a couple of days and convinces himself that his mana is under his control. This is not a two-day game! When a person starts to catch hold of the mana – *'bhraamyat'* – the mana wanders. And, *'anavasthitam'* – it refuses to be disciplined. Stability does not come easily to the mana.

Many people feel tempted, 'oh, let me control my mana quickly, then I can go to the shop and attend to my business.' They want to achieve control over their mana, get Gnan about the Ishwara, get bhakti and then become free to attend to their business! They are in a hurry to do their sadhana in order to turn back to worldly matters!

So, *'braamyadaashvanavasthitam'* – what happens when you try to block the flow of a river with a dam? The water is blocked for some time, and then it bursts through the blockage with force. In the same way, if someone tries to block the movements of his restless mana by force, it becomes more restless. The mana becomes even stronger.

Many people come and tell me, 'Maharaj, my mana is settled most of the time, but when I sit for doing bhajan it leaves me and runs away.' You have to realize that your mana is running to the things you love and nowhere else.

'Atandritoanurodhe`na maarge`naatmavasham naye`t' – atandriyah* means, don't get distracted. Don't be bored. *'Anurodhe`na maarge`na' – make use of the marg of anurodh – of entreaty. Cajole your mana instead of rebuking or chastising it. Just as a mother persuades her child to do something he doesn't want to do, by offering him a sweetmeat or some money, tell your mana, 'my child, I am taking you to Bhagwan. You will be able to see His eyes that are so full of love. You will see His tender smile. You will get His prema.'

The other meaning of the anurodh marg is that if you feel like eating something sweet when you sit for bhajan, put something sweet in your mouth before sitting for bhajan. This is the path of anurodh.

If you feel drowsy when doing bhajan, put a piece of sugar candy in your mouth and then do bhajan with prema. There is no cause for embarrassment in this, but if you do feel embarrassed, there is no need to tell anyone that you do this! As long as the sweet taste is in your mouth you won't feel sleepy.

Thus, *'anurodhe`na maarge`na'* – give your mana what it likes for a day, for two or three days. Cajole it. Tell it, 'see the limited pleasure the sweet can give, my child. You have been running after these paltry pleasures. Now, stop thinking about them and get attached to doing chintan of the Paramatma.'

Somebody asked Shri Krishnabhodhanandaji Maharaj, 'Maharaj, I feel drowsy when I sit for bhajan.'

He responded by saying, 'if you feel drowsy and should at once go and lie down. Lie down for fifteen or twenty minutes. You won't be able to drop off to sleep. Other thoughts will come when you lie down. You will

tell yourself, “you are a fool to want to sleep when it is time to do bhajan!” Then, you will feel a surge of enthusiasm to sit and do bhajan.’

So, take the path of anuraag, and gradually *‘laalaye`t chittabaalakama’* – cajole your mana that is like a child. A mother diverts the attention of her child. It is not a good method to rebuke and punish all the time, because a child lack wisdom. A child is impulsive. He is not guided by a mature buddhi. The mana, too, is dominated by worldly inclinations; it is not dominated by vichar. So, give it some food and catch it the way bird catchers catch birds by spreading grain over a net.

Manogatim na visrije`jjitapraano jite`ndriyah,

sattvasampannayaa buddhyaa mana aatmavasham naye`t.

(11. 20. 20)

The mana should not remain unchanged after you have gained control over it. *Yathaapoorvame`va-syaat* – just as when it was not under your control when you offered it some temptation and trapped it, and dragged it to where you wanted it to go. It should not become uncontrolled when you stop offering it what it likes. Therefore, *‘manogatim na visrije`t’* – keep the mana under surveillance. Don’t give it a chance to slip away. Keep an eye on its movements. A naughty child is allowed to play in the garden, but a watch is kept on him to make sure he doesn’t fall from some height or break something. In the same way, a watch should be kept on the mana’s antics.

Actually, there are only two methods for controlling the mana – *jitapraano jite`ndriya* – meaning, controlling your breath, and controlling your indriyas. Make your breathing even. Sit in a way that you inhale and exhale in an even rhythm. This is very helpful in controlling the mana.

Now, you are seated, and your breathing is even. Next, keep the pupils of your eyes absolutely still. They should remain fixed on one point. This will enable you to control your mana. It is a fact that if you bring stillness in any gnanendriyas, the mana will become tranquil.

So, to be jitendriya and control the mana means, when the urge for vishay-bhoga becomes intense, your mana will do chintan of the vishay; but, if you are jitendriya, your urge for vishays will not be strong. The mana will be naturally calm; it won't become agitated. If there is no longing for vishays, but there is tendency for the mana to wander aimlessly, you should do japa twice. Then do rechak poorak and kumbhak. The mana's restlessness will be subdued.

'Sattvasampannayaa buddhyaa mana aatmavasham naye`t' – the best method for controlling the mana is that there should be Sattvaguna in the buddhi, meaning, in the things you know, the things that are in your buddhi should be lofty, not lowly. For instance, there is a wish in your mana to get some particular object. Now, you will want that object only if you know about it. Without gnan, there is no desire. And, there will be some movement in the shareer only if there is a desire for something.

So, what upaya should you do, to quiet your desires? One way is to make your shareer quiet. Don't do any kriya. Another way is to cut away the buddhi that knows the object that gives you sukha. As soon as the buddhi thinks of something that gives you sukha, the mana goes to it, and the shareer does the kriya for obtaining it.

The mana is, thus, active in-between the kriya and the gnan. Use the buddhi to cut the thought that there is sukha in that object. Use the kriya to decide that you do not want to do this karma. Then, the mana that

links the two will die down automatically. This is the way to control your mana with a buddhi that is filled with Sattvaguna.

In fact, the mana is not to be destroyed; it is to be controlled. If the mana had to be destroyed, it would not have been created in the first place! The mana is within the srishti of the jeeva, not in the srishti of the Ishwara. The Ishwara has created all the indriyas, so you should not misuse them. Apply them to the chintan of the Ishwara. Train your mana to be a good servant, who does what you tell it, and does not touch what you forbid it to touch. It is an instrument given to you by the Ishwara. It can see, hear and think a great distance away. You can obtain the Paramatma with it. But, unless you keep it controlled, it can also be your ruin. Therefore, *'aatmavasham naye`t'* – this mana has to be kept under control.

E`sha vai paramo yogo manasah sangrahah smritah,

hridayagnatvamanvichchhan damyasye`vaarvato muhuh.

(11. 20. 21)

Bhagwan praises the path of cajoling, for controlling the mana. *'E`sha vai paramo yogah'* – the greatest Yoga is to gather the mana through the path of compliance. Counsel your mana bit by bit. If you control your mana through punishment, it will run away as soon as it gets a chance, but if you use the method of counseling, offering some reward to the mana that is in keeping with the Shastras, and you succeed – this method is the best.

And, *'hridayagnatvamanvichchhan damyasye`vaarvato muhuh'* – how can the mana be subjugated? A good horse-trainer first sees the tendency of the horse he wants to train. *'Hridayagnatvamanvichchhan'*

– he slackens the reins and lets the horse go where it wants. After understanding the horse's inclinations, he tightens the reins and digs in his heels and makes the horse go on the path he wants it to go on. The horse gets trained and begins to understand what the rider wants it to do.

This mana is like an untrained horse. You should first understand it inclinations and then lead it to the direction which you want it to take. It cannot be lead by force alone.

Bhagwan gives an excellent upaya – when the mana gradually becomes controlled, you should adopt the marg of vivek, and make it very still.

Saankhye`na sarvabhaavaanaam pratilomaanulomatah,

bhavaapyayaavanudhyaaye`nmano yaavatpraseedati.

Nirvinnasya virakttasya purushasyokttave`dinah,

manastyajati dauraatmyam chintitasyaanuchintayaa.

(11. 20. 22-23)

All the guna-dosha, vidhi-nishedha, sadhan-sadhya, etc are for achieving some purpose. A manushya experiences that he is trapped. These things are meant to help him free himself. The things that tie him have no existence in the Tattva-drishti.

There is a *yathaartha-drishti* – meaning, the realistic viewpoint, and there is a *prayojana-drishti* – meaning, the utility viewpoint. Bhagwan said, 'sit and do chintan – *sarvabhootaanaam bhaavaanaam pratilomaanulomatah* – all the substances that are seen in the sansara,

are the shabda, sparsh, roop, rasa and gandha. These are the tanmaatra – the subtle forms of the five elements.

What are the substances on which they are based? They are the pancha bhoota – the prithivi, jala, agni, vayu, and akash.

The shareer is made of the adhibhoota, of the substances that exist. The antahkarana is made of the adhyatma, and the adhidaiva in the samashti gives shakti to them.

All three bhava – the adhibhoota, adhyatma and adhidaiva – are sheltered by ahankara. The ahankara is in the Mahat-Tattva, and the Mahat is in Prakriti. The Purusha is the drashta. Immerse all creation in Prakriti.

Now, bring the entire creation out of Prakriti. From Prakriti comes the Mahat-Tattva, and from the Mahan comes ahankara. From the ahankara come the pancha tanmaatra that have the three gunas of Sattva, Raja and Tama. And, your shareer is in this srishti.

Using this vivek repeatedly, you should immerse the entire srishti in the one Tattva, and then bring it out, and spread everything again. When this is done repeatedly, the bhava 'this is mine and this is yours; this is me and this is you' gets cut away, because the shareer is not separate from the srishti that is made of the pancha bhoota.

So, to remove deha-abhiman you should merge your shareer into the samashti mentally. Then, merge the samashti into the one Prakriti. And, the drashta who is separate from Prakriti is seeing everything.

The Prakriti is actually the drishti of the drashta. Whenever anything is seen as being separate, the illuminator will be your 'I'. It is I who am

seeing everything. Who would see everything, if I were not there? So, the Prakriti that includes *aabhaasa* – a false perception – the Ishwara, and the Mahat-Tattva, Hiranyagarbha – the ahankara that is attached to the abhas, this Virat – all of them are the glitter of the one chetan.

The chetan becomes the jeeva in some place and it becomes several jeevas in the samashti. So, do *anusandhaana* – investigate the chid-vastu, the pure consciousness. And, *'pratilomaanu-lomatah'* – do chintan. The srishti emerges from the one in the anuloma bhava, and merges into the one in the pratiloma bhava. If you meditate repeatedly on this, *mano yaavatpraseedatee* – your mana will no longer have an insistence for bhoga for the shareer, or for accumulating wealth beyond your needs, etc. The feeling of identification with the shareer, and your attachment to it, will be removed. The mana will become prasanna – it will be in a happy state with peace and contentment.

Nobody can obtain the Paramatma without letting go of the antahkarana. All perceptions are known to be false when a person obtains the Paramatma, and the antahkarana is given up. The Paramatma is seen as the Atma incarnate.

You should practice this until your mana becomes limpid. One Mahatma used to tell us, 'when you want to go to sleep, lie down on your bed. Mentally, divide your shareer into five sections. From the toenail to the anus is the portion of the prithivi. From the anus to the urinary organ is the portion of jala. From there to the naval is the portion of agni. From the naval to the hriday is the portion of vayu. From the hriday to the throat is the portion of the akash. From the throat to the Agna Chakra – situated between the eyebrows on the forehead – is the portion of the

mana. The portion that lies in-between the Anga Chakra and the Brahmarandra – at the crown of the head – is dominated by buddhi.

When you prepare to sleep, imagine that the prithivi merges into the jala, the jala into agni, the agni into vayu, and the vayu into the akash. The akash merges into the mana, the mana merges into the buddhi, and the buddhi goes to sleep at the charanaravinda of your Gurudev, your Ishtadev. There is no more srishti. You go to sleep.

When your sleep breaks in the morning, your buddhi emerges from the charanaravinda of your Gurudev, your Ishtadev. The mana emerges from the buddhi, the akash from the mana, the vayu from the akash, the agni form the vayu, the jala from the agni, and the prithivi from the jala. Then, this shareer of yours, made of the pancha bhoota emerges. You are going into the sansara with this imagined shareer, and you will interact in the sansara believing it to be your "I".

Let go of this shareer when you go to sleep, and catch hold of it when you awaken every day. *"Aadyaaropaapavaadaabhyaam nishprapancham prapanche`"* – the adhyaropa is done in the morning, and the apavad is done at night. If you practice this every night and morning for some time, you will get a bhava-samadhi instead of normal sleep, within five or six months. This, however, takes place in the vyashti – in the individual.'

A Mahatma who was a siddhi Mahapurusha told me, 'my son, do the kalpana that there is no dharati in the srishti – there is only jala. See how enjoyable this is. If there is no dharati, there will be no mountains, no cities, no trees or plants, no people, animals, birds etc. Where will they stay if there is no land? Now, what, or whom will you call "I" and "mine"? Where is there any gold, silver, diamonds, or pearls? Where is a son and

where is a father? Everything has merged into the jala. Only the mana is left, but without the "I" and "mine". And, when is the mana prasanna – when is it in a state of serene happiness? It is when you have let go of "I" and "mine".'

Therefore, do the chintan of the srishti and pralay with your mana to make it limpid. The fact is that Gnan about the Paramatma is obtained only when the one Paramatma is understood to be the abhinna-nimitta-upadan karana of all creation. Else, *'janmaadasya yatah'* – that, from which everything is born; *'shaastrayonitvaat'* – that which can be known only through the Shatras; and *'yato vaa imaani bhootaani jaayante`'* – from whom all beings are created – that Sat-swarup Paramatma will not be obtained without the chintan of the fact that He is the matter as well as the instrumental factor of all creation.

So, *nirvinnasya viraktasya purushasyokttave`dinah,*

manastyajati dauraatmyam chintitasyaanuchintayaa.

Next, Bhagwan speaks of a beautiful way to destroy the mana's wickedness. 'My brother, you listen to a thousand upadeshs; I will also give you an upadesh if you want; but, collecting teaching doesn't make the mana give up its wayward habits. *Nirvinnasya* – one point is that you should get nirved for the things in which you are caught until now.

Then, you should have vairagya for the fruit of your karmas that will come to you in due course. You must grasp fully, what your Guru has told you and after that, do chintan on it – *"chintitasya anuchintayaa"* – *ukttave`dino guroopadishtaarthaalochakasya tato guroopadishtasyaiva chintitasya punah punaranuchintayaa* – repeat the mantra given by your Guruji. Do chintan of the meaning of the mantra, as explained by your

Gurudev. Do shodhan of the Tat-padartha and also the tvam-padartha. This is how the wickedness of the mana – meaning, the feeling of "I – mine" and "you-yours" will be given up.

Yamaadibhiryogapathairaanveekshikyaa cha vidyayaa,

mamaarchopaasanaabhirvaa naanyairyogyam smare`nmanah.

(11. 20. 24)

Walk on the marg of satya, ahimsa, asteya etc, of yama-niyam. *Anvikshikee* – investigate them. There is one marg of investigation, dominated by praman. Bhavna is not needed on this marg.

There is the marg of shraddha, in which you simply believe what you are told by the Guru and the Shastras. In the path of shraddha there is a karta. In the path of investigation, however, the feeling of being a karta is forbidden.

There is *aavritti* – repetition in one, and Gnan in the other. In one, the mana goes and sits in what you have faith in. In the other, the person gets Tattvagnan, and avidya is removed.

Both the paths are one at the end, but when a sahak is still walking on the path, he should stick to the bheda that is made for the purpose of achieving the goal of the adhikari of that path. One is the path of yama, niyam, pranayam, pratyahara, etc. In this, *aanikshikee vidyaa* – the knowledge obtained from investigation – is, who is the drashta and what is the drishya? Is there anything called the adirshya – unseen fruit – that is beyond the drishya? Is there anything beyond the drashta, which cannot come into your kalpana? All these points have to be understood with the anvikshiki vidya.

Or else, *mamaarchopaasanaabhirvaa* – you should do the upasana of Bhagwan's murti, and mould you mana in a way that you no longer think of other things.'

In this, Bhagwan also explained that these are the sadhans you should use to attach your mana to the Paramatma. *'Anyaih – atoanyanna kuryaadityarthah'* – if someone tells you to do any *anya* – any other sadhan, not given in the Shastras, don't accept it blindly. If you are told, 'you will obtain the Ishwara if you cut off your nose', you must not be swayed by what they say! Control your mana by using the sadhans that are given in the Shastras and given to you by your Guru.

Now, the question is, if some mistake is made and a person slips from his sadhan, what should he do? Bhagwan explains this.

Yadi kuryaatpramaade`na yogee karma vigarhitam,

yoge`naiva dahe`damho naanyattatra kadaachana.

(11. 20. 25)

A man was doing Bhagwan's bhajan, but he did something wrong by mistake. He said, 'I will do the Krichha Chandrayana vrata for a few months as a penance.' The mistake he made resulted in turning him away from Bhagwan's bhajan; if he fasts for a few months that will also result in separating him from bhajan. The Krichha Chandrayana and other severe vratas are not meant for those who do Bhagwan's bhajan.

One person did something wrong when he was doing dhyana. He said, 'I will do a big Yagna and a prayashchitta, and then do bhakti.' The paapa separated him from Bhagwan. If e gets involved with all the

paraphernalia of arranging for a Yagna and getting the required funds, it will only take him further away from the Ishwara! He should not do this.

If a man does something wrong when he is practicing Yoga, he should do pranayam to remove the fault. If a man is doing bhajan and sees a bhoot – a ghost – he should not leave Bhagwan and go to Bhairav! Bhairav is Bhagwan Shankar's fearsome form that controls bhoots. A bhakta should do Bhagwan's bhajan with greater zeal. The bhoot will run away. A bhakta should not get involved in the trap of spells and sorcery.

Similarly, if someone is doing the sadhana of Gnan, doing vivek of the Atma-anatma, and the abhyas that the Atma is the akarta, abhokta, asansari, aparichhinna, and advitiya – and he does something wrong – he should not think of stopping his Gnan-sadhana and switch to doing puja of a Devta, going to tirthas, doing Yagnas, etc. He should meditate on *'asangoaham* – I am the asanga Atma'; *'akartaaham* – I am the akarta'; *'abhokttaaham* – I am the abhokta'. He should correct his mistake by this method. He should not give up the Yogabhyasa he is doing and shift to another path.

When I used to go to Swami Yoganandaji Maharaj to do japa, I would tell him, 'Maharaj, I made this mistake today.' He would tell me, 'very well; you made a mistake. Do ten malas extra.' The sadhan has the capacity to make us shuddha. If you take some other support to purify yourself, it will be a disdain of the first support. It will be given up. Therefore, if there is some need for atonement proceed with the support of the sadhan given by your Guru. It has great power. Don't think that the Ishwara cannot remove your dosha by that name or that roop!

So, *'yadi kuryaatpramaade`na yogee karma vigarhitam'* – *yogee* means, a Karma-Yogi, Gnan-Yogi, Bhakti-Yogi, Ashtanga-Yogi, etc. If he does

something *garhita* – something lowly – due to pramad, then – *'yoge`naiva dahe`dam ho naanyattatra kadaachana'* – he should do prayashchitta with the same sadhan he has been doing. He should not take the ashray of any other sadhan.

The feeling that paapa is removed by doing a Yagna refers to one kind of adhikari. A person who is qualified to do karmas can remove his paapa by doing a Yagna. A person who is an adhikari for doing tapa can remove his paapa by doing tapa. An adhikari of bhakti can remove his paapa by doing bhakti., and an adhikari of Gnan can remove his paapa through Gnan. The feeling that is settled in the mana that everybody should do one thing is wrong. What happens is that when a person does sadhan for a long time he gets raaga for it. It is the insistence of the sadhak because of his raaga for that sadhan.

And, the Mahapurushas who know the Parabrahm Paramatma know that it is the one Paramatma in all the sadhans.

Therefore, a person who is doing sadhan as per his adhikar should not deviate from his sadhan.

Sve` sve`adhikaare` yaa nishtha sa gunah parikeertitah,

karmanaa jaatyashuddhanaamane`na niyamah kritah,

gunadoshavidhaane`na sangaanaam tyaajane`chchhayaa.

(11. 20. 26)

'Sve`sve`adhikaare` yaa nishtha sa gunah' – to have nishtha for your own sadhan, for which you are qualified, is a guna. And, *'viparyayastu doshah syaat'* – doing the reverse is a dosha.

You are doing the Atma-anatma vivek, the Tat-padartha – tvam-padartha vivek, and the chintan of the oneness, the non-dual swarup of your goal. Then, you go off to do a Yagna, or start to do pranayam, or some prayashchitta based on deha-abhiman, or begin to call out to Bhairavji to come and save you – that is not right.

A Sadhu was travelling with me on one of my trips to Gangotri. We were carrying our own baggage. The road was difficult, dangerous in patches. This Sadhu had the habit of chanting 'Soaham, Soaham' – meaning, 'I am that Atma'; 'Sivoaham, Shivoaham'– meaning, 'I am Shiva'. However, whenever we came to a particularly dangerous path, he would say, *'me`re` to giridhara gopaala doosaro na koyee'* – meaning, 'Giridhar Gopal is my only refuge. I have no other to protect me.' When faced with danger, he forgot his Soaham!

Narayana! Nishtha is according to the adhikar of the individual, and only that nishtha is a guna. When you let go of your sadhan and your sadhya, you let go of your siddhi. You don't get spiritually elevated.

'Karmanaam jaatyashuddhaanaamane`na niyamah kritah' – the fact is that all activities emerge from our vasanas. How will anyone undertake any task unless he has some desire to prod him into making an effort? So, the meaning of what is said in the Shastras is that you will have to give up at least fifty per cent of your actions, knowing them to be bad. This is achieved by the vivek of Dharma-adharma.

So, that becomes half and half. The things that are criticized as contemptible is for the purpose of removing fifty out of a hundred actions. It is not that any karma is all bad or all good. The fact is that there is something good in everything, and something bad in everything, but this is not easy to see. Only a person who has Tattvagnan understands

this. A Tattvagna sees the Parabrahm Paramatma in al, and then sees everything as nothing but Maya.

This is why the rule is made, *'gunadoshavidhaane`na sangaanaam tyaajane`chchhayaa'* – the rules of guna and dosha are made depending on what they are associated with.

Is the ritual of Sandhya Vandan a paapa or is it a punya? Everybody will say it is a punya. However, the Shastras say that it is a punya if done by an adhikari and paapa if done by an anadhikari. That means, the ritual of Sandhya Vandan is the Brahman – it is anirvachaniya. There is neither paapa nor punya in the Brahman. And since the Sandhya Vandan is a karma, it is Maya – there is neither guna nor dosha in it. Both the guna and the dosha are superimpositions..

All right, tell me, is it a guna or a dosha to kill someone? Everyone will say it is a dosha to kill someone, but why does the Government employ a hangman? Why are soldiers paid to kill the enemy to protect the Nation? There, killing becomes a guna. Thus, there is no kriya which is free from both guna and dosha. On the festival of Holi people are free to give verbal abuses – even that has a guna in it. At weddings, ladies of the bridal party sing songs abusing the people of the bridegroom's party, and these songs are enjoyed greatly. So are verbal abuses bad? Narayana! All these contradictions are meant to give a clearer understanding of our Sanatan Dharma.

Now, tell me – what is *uchhishta*? Uchhishta – or *joothaa* – means food rendered impure if touched by the unwashed hand of a person who is eating. You will say jootha is very bad. But, when you go to Jagannath Puri you should eat jootha food.

You will ask why it is not bad there. Jootha becomes good or bad depending on whose jootha it is, and for whom it is eaten. You have to do vichar on this. Actually this is the Brahman in essence.

The guna-dosha in kriya depends on whether it has the sanction of the Shastras or not. The same rule applies to objects and substances.

Now, when there is no good or bad, why were these divisions made?

'Sangaanaam tyaajane`chchhayaa' – the divisions were made to help you give up your asakti for things.

The asakti for the fifty is removed first, allowing fifty to remain. Then you are told that you should attach your asakti to the Ishwara, so there is asakti for only one Ishwara, and ninety nine are given up. After that you should make the Atma and the Ishwara one – then, there is no need for asakti at all! Prema for the Atma is self-evident, and it will remain.

This is how a manushya can gradually let go of his asakti for the sansara, and progress on the path of the Paramatma. The purport is to not have asakti.

Bhagwan now explains how an adhikari of Bhakti-Yoga should do bhakti.

Jaatashraddho matkathaasu nirvinnah sarvakarmasu,

ve`da dukhaatmakaankaamaanparityaage`apyaneeshvarah.

(11. 20. 27)

'Matkathaasu jaatashraddhah' – bhakti begins with going to listen to Bhagwan's katha, whenever you get the chance. Also, read about Bhagwan, talk about Him, and sing about Him with shraddha. It is not how much you listen; the important thing is that you believe that it is

true. *'Jaata shraddhaa'* – you hear that Bhagwan became a fish – how compassionate He is! You hear that He became a boar – just see what a lowly form Bhagwan assumed for the kalyan of the jeeva! Have faith. Believe what is given in the Shastras, because there is nothing that cannot be related to Bhagwan. He is the sarvatma, He is sarva-swarup!

'Nirvinnah sarvakarmasu' – become uninterested in karmas done for the sansara. Cultivate indifference for worldly matters. You know very well that there is dukha in worldly bhoga, you get trapped in it, but – *'parityaagoapyaneeshvarah'* – you can't give it up.

So, what should you do?

It is not that you should say, 'Mahatmas sit in the Himalaya and do bhajan, which is the best thing to do. I will sit at home and do bhajan. Then I will get the Paramatma quickly.' Don't think on these lines. The matter of guna-dosha will go into the kriya. The fact is, bhajan should be done according to the asakti in your mana, and depending on the strength of your urge for Bhagwan. To think, 'I will do bhajan the way Avadhootas do. They say "Shivoaham-Shivoaham" and I will say, "Sita-Rama – Sita-Rama",' is wrong. Don't do such things at whim.

A bhakta of Ayodhya came to Vrindavan. He was used to chanting 'Sita-Rama, Sita-Rama'. Now, the Thakur of Vrindavan is different! He dances, He smiles, and He looks at you with love-filled eyes. He clasps you to His hriday. The Thakur here is very vivacious. The Ayodhya bhakta's mana was diverted from Rama to Krishna. He began to chant 'Krishna! Krishna!'

The bhakta's Guru sent word, 'what have you done after going to Vrindavan? Why have you left our own Sita-Rama Bhagwan?'

‘Maharaj, what can I do?’ pleaded the bhakta. ‘If somebody’s wife and daughter are abducted by robbers and their Master does not protect them from the robbers, the womenfolk can’t be blamed. I used to believe Ramachandra to be my all-in-all, but when I came to Vraja this gangster looted me. Please tell Him to release me now.’

One Sadhu stayed at our ashram for some time. He was called Sitaram Baba. He did bhajan of Shri Ramachandra. When he first came from Ayodhya to Vrindavan he saw the Raas-leela enacted and forgot about Ayodhya. He joined the Raas-leela group, playing table for them. He would offer paan to them, eat prasad, and stay with the group.

One night he had a dream. In the dream he saw Ramachandra Bhagwan seated on His throne in His durbar. ‘Call Sitaram Baba,’ He said. Sitaram Baba was summoned.

‘Why have you created this muddle?’ asked Bhagwan Ramachandra. ‘You were My premi. Why are you following this dancer of Vraja?’

‘Maharaj, what can I do? He has trapped me.’

Bhagwan Ramachandra ordered Krishna to be called. Krishna was summoned to the durbar. ‘Krishna! I have given you and estate of eighty four kosa (one kosa is about two miles), but you have begun to trap My bhaktas!’

Shri Krishna folded His hands. ‘Maharaj, take back Your bhakta.’

Since that day Sitaram Baba went back to chanting ‘Sita-Rama’ again. This is a true story.

A manushya should be firm in his nishtha. If he listens to people and gives up his nishtha – or gets diverted – he is a person who is easily mislead. He will never be established firmly in his nishtha.

Bhagwan explains what such a person should do.

Tato bhaje`ta maam preetah shraddhaalurdridhanishchayah,

jushamaanashcha taankaamaandukhodarkaanshcha garhayan.

(11. 20. 28)

You should strengthen your resolve with shraddha and do bhajan with great prema.

A person may ask, 'I am not able to give up bhoga. What should I do?'

You should go on with the bhoga you are bound to, and understand that the result of bhoga is dukha. Go on abusing bhoga while indulging in bhoga and keep telling yourself that it is very bad and its result is also very bad. Continue doing bhajan even if you can't stop the bhoga. Don't give up bhajan out of fear of bhoga. When there is a conflict between bhoga and bhajan, the more powerful of the two will emerge the victor. Bhoga doesn't stand a chance before bhajan!

Proktte`na bhakttiyoge`na bhajato maasakrinmune`h,

kaamaa hridayyaa nashyanti sarve` mayi hridi sthite`.

(11. 20. 29)

All the kamanas and vasanas of a person who does Bhagwan's bhajan repeatedly, according to the Bhakti-Yoga that has been described, and

attached his mana to Bhagwan are destroyed. When Bhagwan comes and sits in the hriday, no kamana or vasana dares to come in.

Bhidyate` hridayagranthishchhidyante` sarvasanshayaah,

ksheeyante` chaasya karmaani mayi drishtaakhilaatmani.

(11. 20. 30)

And, when Bhagwan comes and sits in the hriday, the bhakta gets His darshan. When he gets the darshan it is in the form of the Akhilatma – the Atma in Its entirety. He does not get any feeling like 'Bhagwan is in my hriday, but not in anyone else's.' As long as a person feels that his state is higher and others are lower, he has no got Bhagwan's darshan. If a Vedanti has the feeling 'I am Mukta bit others are bound', you can take it that he has no got the Gnan of Vedanta at all. In the same way, if you feel you are a great bhakta and others are sansari, you can understand that bhakti has not yet come into you.

So, when Bhagwan meets someone, He meets them in all forms. He wears all kinds of dresses. There are large Mandirs and small Mandirs; the Paramatma in them is one. Moreover, the materials of which they are made is the Paramatma. For example, you make a Mandir of gold, with a bull and a murti of Shankar Bhagwan. A great many people do puja in it. When the gold is recognized, it is the murti of Shankarji, it is the Nandishwara bull, it is the Mandir and it is all the people in the Mandir who are doing puja as well.

In the same way, when a person gets the darshan of the Paramatma it is always in the form of the Akhilatma. The knot of ahankara is cut away at that time. All the doubts caused by agnan are cut away. The sum total of accumulated karmas is reduced.

Tasmaanmadbhakttiyukttasya yogino vai madaatmanah,

na gnaanam na cha vairaagyam praayah shre`yo bhave`diha.

Yatkarmabhiryttapasaa gnaanavairaagyatashcha yat,

yoge`na daanadharme`na shre`yobhiritarairapi.

(11. 20. 31-32)

'Therefore, a Yogi who is My bhakta, and has attached his mana to Me, does not need to get Gnan and vairagya separately – they come to him on their own, to do his seva, and he gets the highest kalyan. Everything that can be obtained by karma, tapasya, Gnan and vairagya – and also by Yoga, daan, vrata, going to tirthas, etc is obtained by My bhakti.

Sarvam madbhakttiyoge`na madbhaktto labhate`anjasaa,

svargaapavargam maddhaama kathanchidyadi vaanchhati.

(11. 20. 33)

If My bhakta wants, he can easily get Swarga, Moksha, and Vaikuntha, but a true bhakta has no wish for any of these.

Na kinchitsaadhavo dheeraa hye`kaantino mama,

vaanchhantyapi mayaa dattam kaivalyamapunarbhavam.

Nairape`kshyam param praahurnisre`yasamanalpakam,

tasmaanniraashisho bhakttirnirape`kasya me` bhave`t.

(11. 20. 34-35)

The Sadhu-purusha who are dheera and have single-minded bhakti for Me desire nothing. They are so free of desires that even if I go, Myself,

asking them to take something – take the advitiya Kaivalya Moksha – they don't take even that.'

In that case, what is the greatest kalyan?

Bhagwan said, *'nairape`kshyam param praahurnishre`yasamanalpakam* – what other Mukti is there? And what is the sakshatkara of the Brahman? It is Moksha when a manushya is immersed in his own poornata, in the wholeness of his Self, and desires nothing.'

Who is Bhagwan? Bhagwan is one who is nirapeksha – free of expectations of any kind. A person who needs nothing and nobody is called the Paramatma. Since the Paramatma is nirapeksha, His bhakta is also nirapeksha. Bhakti of the nirapeksha is done by being nirapeksha. The Master wants nothing; but if His servant goes round asking for things, he is tarnishing his Master's reputation.

Thus, a true bhakta of the nirapeksha Paramatma also becomes nirapeksha; and then there is no difference between them. Therefore, only a person who has no kamana can be a true bhakta.

Na mayye`kaantabhakttaanaam gunadoshodbhavaa gunaah,

saadhoonaam samachittaanaam buddhe`h paramupe`yushaam.

(11. 20. 36)

Bhagwan concludes with one more reminder to Uddhavaji. 'Look – there is no guna and no dosha. *Gunadoshadrishirdoshah* – it is a dosha if the drishti goes to guna-dosha. And, *gunastoobhayavarjitah* – the real guna is when the drishti is not on guna-dosha.

Who gets such a drishti? Only one who is My true bhakta, who has devoted himself totally to Me alone, has had an anubhav of Me, and is a Sadhu-purusha – meaning, is a good person. He is *samachitta* – meaning, his chitta is always in a state of equanimity, and he has reached a stage that is beyond the buddhi. Only a person like this has actually reached a stage that is beyond the buddhi, and above guna-dosha. Such a person has no guna-dosha drishti.

However, to reach this stage a person has to keep his drishti on guna-dosha, and then proceed. They are the rungs of the ladder by which he has to rise. When he reaches the Paramatma the ladder is left behind.

E`vame`taanmayaadishtaananutishanti me` pathah,

kshe`mam vindanti matsthaanam yadbrahma paramam viduh.

(11. 20. 37)

A person who walks on this path shown by Me obtains My *sthaana* – My position – which is the highest kalyan.'

The all-pervading drishti of vivek will be defined in the twenty-first chapter. It is marvelous! No other book, no Shastra, contains anything that is its equal. You can understand it to be unique to the Shrimad Bhagwat.

When the vastu is only one, how is there the good-bad, guna-dosha in it?

These are accepted by the logic of adhyarop-apavad; they are not real.

Thus, this twentieth chapter of the eleventh canto is concluded.

Glossary

aagna – order; command

aardra – softened; wet

aayu – age; longevity

abhakta – a person who does not have bhakti

abhasa – semblance; false appearance

abheda – absence of difference or separateness

abhiman – pride; vanity; arrogance

abhimani – one who has pride

abhinivesh – identification with the body

abhinna – not separate; one

abhinna-nimitta-upadan-karana – the cause (karana) that is abhinna (not separate) from the nimitta (causal factor) or the upadan (matter)

abhishek – an anointing ceremony

achala – unmoving, like trees

achaman – a sip of water drunk before and after a ritual

achara – behavior. Also means pickles

Acharya – Teacher

Achyut – one who never falls from his position; a name of Shri Krishna

adara – respectful feeling

adbhut – marvelous

adham – lowly

adhibhautik – pertaining to the gross world

adhidaivik – pertaining to the divine

adhikarana – support; base

adhikari – eligible' qualified to do osmething

adhishthana – substratum, the non-dual Brahman that is not separate from the Atma

adhyarop – a superimposition

adhyas – illusion

adhyastha – superimposed

adhyatmmik – metaphysical; pertaining to the spiritual

adrishya – invisible

advaita – non-dual

Agam – a text containing incantations

agha – paapa

agna – order; command

agnan – ignorance about the Atma

agnani – one who lacks Gnan

agnat – unknown

agnata – unknown

agni – fire

agnihotra – offering oblations to the sacred fire

agnihotri – one who does a havan every day

aham – I

ahamkriti – pride for having done something

ahamtaa – feeling of being the 'I'

ahimsa – non-violence in thought, word and deed

ahlad – divine delight

ahladini – the giver of divine delight

ahuti – an oblation

aindriyak – of the indriyas

aishvarya – magnificane; majesty

aishwarya – magnificence

ajaa – worthless; a goat

ajanma – not subject to birth

ajara – not subject to old age

ajgar – a python

akala – brains, thinking power

akarma – not doing what is not meant for you to do

akash – sky; space

akhanda – unbroken; eternal

aklishta – not causing klesha

akriti – form; shape

akshara – a letter of the alphabet

akshat – grains of uncooked rice

alasya – indolence

alaukik – not of this world; divine

alpa – small; little

amangal – inauspicious

amani – without false pride

amara – not subject to death; everlasting

amavasya – the night of no moon

ambuja – lotus

amit – infinite; limitless

amogha – unfailing

amrita – the elixir that bestows immortality

anaadi – without a beginning in time

Anandmaya Kosha – the body that is pure bliss

anantata – infinity

ananya – bhakti for no other

anasakta – unattached

anasakti – not being bound by attachement

anatma – that, which is not the Atma

andaj – born from an egg

angee – a part of something

anirvachaniya – that which cannot be defined as Satya or as asatya

anitya – transient

anna – one sixteenth of a rupee

annamaya kosha – the gross body

anshavatar – a partial Avatar

antahkarana – the fourfold mind composed of the mana = emotional mind, buddhi = intellect, chitta = mental inclinations, and ahankara = the subtle pride of individuality

antajya – a low caste untouchable

antar – inner

antardhyana – disappearing; vanishing

antarmukha – turned inwards

antaryami – the one who sits in the heart

anu – tiny

anubandha – the vikars that follow

anubhav – experience

anubhavi – an experienced person

anugraha – compassion; Grace

anuman – estimate

anuraag – love

anushthana – a Vedic ritual done for a specific purpose

anya – another

anyatharoop – other forms

aparadh – an offence

aparoksha – known through a direct personal experience but not through the senses

apatti – adversity

apaurusheya – not written by any human; divine

apavada – the exception

apavarga – release from rebirth

apavitra – impure

apoorva – exceptional quality

appoorvata – the quality of extraordinary excellene

apraapta – not obtained

aprakata – hidden; invisible

aprakrita – not created by Prakriti

aprameya – that which cannot be established by measuring or testing

apriya – not liked

apsara – celestial nymphs

aptakama – a person who has no unfulfilled desires

aradhana – worship

arama – comfort

arambha – start; beginning

arani – a piece of wood used to create fire by friction, for a Yagna

arati – worship with a lamp

aravinda – lotus

archana – ritual worship of Bhagwan's image

arghya – water offered to a respected guest for washing the hands

arpan – offering up; dedicating

arpita – offered up; dedicated

artti – distress

asakta – an infatuated person

asakti – emotional attachment; infatuation

asampragnat samashi – a state of deep meditation when the person is aware of only the Brahman

asana – Yogic posture; a mat for sitting on

asangata – being unattached

asansari – not worldly

asat-vastu – anything that is not the Atma

asatya – false; falsehood

asha – hope; expectation

ashanti – absence of inner peace; strife

ashaya – intention; purpose

ashika – lover

ashirvad – blessings

ashram – the four stages of life, Brahmacharya, Grihastha, Vanaprashtha and Sanyas

ashraya – refuge; shelter

ashuhba – inauspicious

asi – is. Meaning, you are the Atma that is the Brahman.

asmita – ego

asooya – to see faults even in good qualities

astha – belief

astika – believing in the Ishwara

asuras – Demonic races

asurik – having Demonik tendencies

atithi – a guest

atmagnani – one who knows the Atma

atyant-abhava – absolute absence

atyantabhava – absolute non-existence

atyantik – extreme

avadhoot – a Monk who stays alone

avaran – covering; the covering that hides the swarup of the Atma

avaran-bhang – breaking the covering that hides the swarup of the Atma

avasthaa – state; condition

avastu – not the Atma

avatar – manifestation of the Ishwara

avesha – frenzy

avidya – nescience; believing the transient to be the eternal Satya

avinashi – indestructible

avyabhichari – not promiscuous

avyakta – unseen; not perceived by the senses

avyaya – not liable to change

baadha – negating

baddha – bound

bahen – sister

bahirmukha – turned to the outer world

bali-vaishvadeva – giving a portion of your food to other beings

bandhan – bondage

bauddhika – of the buddhi

beej – seed

bhaag – a portion; a share

bhadra – good; auspicious

bhagavan – a person close to Bhagwan

bhagavata – connected to Bhagwan

bhagvati – goddess

bhagwan – the Ishwara with form and attributes

bhagya - fate

bhagyavan – a fortunate person

bhai – brother

bhajan – loving meditation of Bhagwan

bhakta – one who has loving devotion for Bhagwan

bhakti – loving worship

Bhakti-Yoga – attaching yourself to the Ishwara through Bhakti

bhanvara – a bee

bharatvarsha – India

bharosa – to depend upon; to relay upon

bhasya – illuminated by some source

bhava – feeling; something that exists

bhavana – feeling

bhavantar – a changed feeling; changed form

bhavasagar – the sea of the sansara

bhavishya – the future

bhaya – fear

bheda – difference; separateness

bhenta – a gift

bhiksha – food begged by a Monk

bhikshu – a Monk who eats begged food

bhoga – pleasant and unpleasant experience of the body

bhogya – something that is enjoyed

bhojan – a meal

bhokta – the one who experiences bhoga

bhoktapan – the pride of the one who experiences

bhoomi – the ground; land

bhoota – a ghost; one of the five elements; a being; the past

bhoota-shuddhi – purifying the elements in the body

bhooti – worldly welfare

bhrama – false understanding

bhrashta – debased

bhuja – an arm

bhuvan – this world and other worlds

bindu – a drop

bodha – comprehensive understanding

bodhak – that which gives knowledge

brahmacharya – the stae of a celibate student

brahmagnani – one who has Gnan about the Brahman

brahmaloka – the realm of Brahma

brahman – the Ishwara without form or attributes

brahmanda – the universe

brahmatmaika Gnan – the Gnan that the Brahman and the Atma are one

brahmatmaikya vritti – the mental inclination that the Brahman and Atma are one

brahmavetta – one who has experienced the Brahman

brahmin – the highest social class, custodian of the Shastras, teachers of Gnan, and having a pure lifestyle.

brihad – huge

buddha – enlightened

chacha – father's brother

chala – beings that moving

chanchal – restless; fickle

Chandal – a low-caste untouchable who eats dog meat

chandan – sandalwood paste

chandrama – the moon

charan – feet

charanamrita – the water with which Bhagwan's feet has been washed, which becomes like nectar

charit – the life and nature of a person

charitra – life and behavior of a person

Chavar – a fly whisk

chetan – conscious

chetana – consciousness

Chhatra – a ceremonial umbrella

chidabhas – illusion of consciousness

chinta – worry

chintan – thinking about; reflecting about something

chitta-vritti – mental inclinations

daan – giving in charity

daitya – a person with Demonic tendencies

daivi – divine

daksha – very competent; very efficient

dambha – hypocrisy

danava – a group of Demons

danda – a punishment; a staff

dandavat pranam – to prostrate full length

darshan – to see a revered object; a philosophy

dasa – servant

dasee – maid servant

dasya-bhava – feeling of being Bhagwan's servant

dasya-rasa – the feeling of being Bhagwan's servant

daya – mercy; compassion; pity

dayaa – compassion; mercy

deeksha – initiation by a Guru

deep – a lamp

deha – the body

desha – space, a place

Devta – presiding deity

dhaam – a holy place; Bhagwan's realm

dhaan – rice with husk

dhana - wealth

dharana – holding steady; steadiness of mind

dharmatma – a person who adheres to Dharma

dhatu – the root of a word; a primary substance

dhoop – fragrant gum

dhyana – mediation

digambara – a man who remains naked

diksha – formal initiation by a Guru who gives a mantra

dimag – brains

disha – the directions

divya – divine; sublime

dosha – bad qualities; faults

doshapnayana – removing doshas

drashta – the one who sees

dravya – substance; matter

dridha – firm

drishti – vision; viewpoint

drishya – that which is seen, as separate from the one who sees

drishya prapanch – the world we see

droha – hostility; rebellion

dukha – sorrow; suffering

dukhi – unhappy; suffering

duniyadari – worldly wisdom

durachara – immoral behavior

durasha – desire for something wrong

durbar – Court

durbhagya – misfortune

durlabh – difficult to get

dushta – wicked; corrupt

dvaita – duality

dvesha – hatred; aversion

dvija – twice-born; one of the three higher classes who had been given his sacred thread

dwapar yuga – the era of Dwapar

dwara – a doorway

ekabhakti – bhakti for only one form of the Ishwara

ekadashi – the eleventh day of the lunar calendar

ekagra – focused on one point

ekatma – one who experiences that the Atma is one

fala – fruit

fala-shruti – the promised reward for a Dharmik action

gaja – an elephant

gambhir – profound, unfathomable; grave

gana – troop; assistants

gandagi – dirtiness

gandha – smell

gandharva – a celestial musician

gangajal – water of the holy Ganga

garbha – the womb

gati – going; progress; end

gati – movement – physical or spiritual, going, progress, end

geedha – vulture

ghada – a pot

ghadi – forty eight minutes; a moment; a watch

ghata – a pot, symbolizing the body

ghee – rarified butter

ghrina – contempt

gnan – knowledge; spiritual knowledge

gnanatmaka – made of Gnan

gnanendriyas – the five sense organs

gnan-yoga – attaching yourself to the Ishwara through Gnan

gnata – the knower

gneya – that, which is known

gobar – cow dung

go-daan – donating a cow to a Brahmin

golak – sphere

goloka – the realm of Shri Krishna

gond – glue

gopis – milkmaids of Vrindavan

graaha – a croxodile

graahya – to be accepted

graha – a planet

graham – to absorb; an exclipse

grantha – book

granthi – a knot; a fixation; an imaginary knot that ties the Atma to the body

griha – home; house

grihastha – the stage of a married householder

guha – cave

guna – one of the three inherent tendencies; a good quality

gunadhana – inculcating gunas

hansa – a swan; Bhagwan's Hansa Avatar

harin – a deer

havan – offering oblations into the sacred fire

havisha – offerings given in a Yagna

he – a respectful address

heenanga purti – replacing something that is missing

hiranyagarbha – the Ishwara in the form of universal consciousness

hita – benefit

hitakari – beneficial

homa – offering oblations into the sacred fire

hriday – the heart, the seat of emotion

ichchha – wish

Indraloka – the realm of Indra; Swarga

indriyas – the five sense organs and five organs of action

inghan – oil

irsha – jealousy

ishara – indication

Ishta – desired form of worship

Ishtadev – chosen form of worship

itihasa – history; something that has happened in the past

jadoo – magic

jagat – the world

jagrita – waking state

jala – water

Janak – the father of Sita, also called Videha. Janak also means the father

janam – birth

janani – mother

janeu – the sacred thread

janma – birth

japa – ritual chanting

jarayuj – born in a sac

jataa – long hair

jeeva – the Atma attached to a body; an individual

jeevamukti – living the life of a liberated person

jeevan – life

jeevatva – being the jeeva

jeevika – livelihood

jidda – obstinate insistence

jignasa – desire to now the highest spiritual truth

jignasu – one who has jignasa

jihva – the tongue

jitendriya – one who has control over his indriyas

jootha – a lie; food rendered impure if touched by the unwashed hand of a person who is eating

jugupsa – disgust

jyoti – light

jyotish shastra – the Astrology

kaala – time

kabootar – a pigeon

kabootari – a female pigeon

Kaivalya – to be the only one

kalaa – a part; artistry

kalachakra – the wheel of time

kalank – a smear on the reputation

kalanki – one whose reputation is sullied

kalasha – a pot

Kali Yuga – the era of Kali

kalpa – Age

Kalpavriksha – the wish-fulfilling tree

kalpita – imagined

kalyan – spiritual good fortune

kamacharini – a promiscuous woman

Kamadev – the presiding deity of lust

Kamadhenu – the wish-fulfilling cow

kamal – lotus

kamana – desire

kamandalu – a vessel carried by Monks

kana – particle

kanishtha – smaller; inferior

kanta – lover

kanya – a maiden

kapata – deceit

kapote – a male pigeon

karana – cause; the Prakriti

karma – actions

karma-kanda – Vedic rituals

Karma-Yoga – attaching yourself to the Ishwara through karma

karmendriyas – the five organs of action

kartapan – the pride of being the doer

kartavya – duty; obligation; something that should be done

karya – effect; the world

katha – discourses on Bhagwan's Avatars

katra-dharta – doer – preserver

kavi – a poet

kesha – hair

ketu – flag or banner

khandan – refuting

khyati – importance; fame – also, a belief.

kinkar – a servant

Kinnar – a class of demi-gods

kirtan – to sing Bhagwan's name and about His deeds

kirti – fame; good name

klesha – strife; anguish

kootastha – immovable; unchanged

kosha – treasury;

Kosha also means a sheath, referring to the five imaginary sheaths that cover the Atma, called the Pancha-kosha

kripalu – merciful; compassionate

kripan – wretched; miserly

kritakritya – successful; fulfilled

kriya – action

kriyatmak – made by actions

krodha – anger

kshana – a moment

kshanbhangur – momentary; transient

kshatroya – the second level of society, a warrior class, ruler and protector of the weak

ksheersagar – the milky ocean

kshema – infinite kalyan

kumar – a young man

kumari – a maiden

kumbha – a pot

kunda – basin

kunda – basin, the square in which the sacred fire is lit for a Yagna

kundala – dangling ear rings

kusha – a kind of grass used for rituals

laddoo – a sweetmeat

lajja – shyness

lakh – one hundred thousand

lakshana – characteristic that helps identification

lakshyartha – indicated meaning

lalasa – longing

lathi – a sturdy cane used for fighting

laukik – of this world

lavanya – attractiveness

laya – to become immersed in some feeling

leela – frolic; play

lobha – greed

lokapal – a ruler of people

lota – a round bottomed vessel

maadhurya – sweetness

maan – self respect; pride

maan-apamaan – respect – disrespect

madhu - honey

madhuhaa – the man who takes bee from a beehive

madhukara – a bee

madhurya – sweetness

madhyam – the middle level

maha – great

mahabhoota – the five elements

mahal – palace

mahan – great

mahapurusha – an enlightened Mahatma

mahat – great

mahat-tattva – the universal consciousness

maha-vakya – an ultimate statement of the Vedas that declare the oneness of the Atma and the Brahman

mahima – greatness; glory

makadi – spider

makhan-misri – butter and sugar candy

mala – a garland; prayer beads

mala-jholi – a pouch for carrying the japa-mala

mamata – feeling of being ‘mine’

mana – emotional mind

manan – do meditate on the shravan, to ponder upon

manansheel – a person who is inclined to think deeply

manasika – of the mana

manda – poor; weak

mangal – spiritual good fortune

manomaya – of the mana

manomaya kosha – the emotional body

manorajya – daydreaming; imagining

manorath – a wish

manovritti – mental inclinations

manthan – churning

mantra – a group of words with subtle power

manushya – a human being

maran – death

marg – path

martyaloka – the world of mortals, this earth

maryada – convention

mata – a principle; an opinion; a doctrine

mata – mother

math – a religious establishment

mathani – a churning rod

mati – thinking

matsar – jealousy

mauna – to remain silent

mayavee – the Master of Maya

mithya – an apparent reality, a relative truth; something transient

mitra – friend

mitti – clay; earth

moha – deluded thinking

mohita – deluded; infatuated

moksha – liberation

moorchha – fainting; a state of unconsciousness

moorkha – foolish; stupid

mootrendriya – penis

mriga – a deer

mrityu – death

mukha – mouth, face

mukhya – main; principal

mukta – liberated

mukti – liberation

mumuksha – the wish to be free of the cycle of rebirth

mumukshu – one who wants to obtain Mukti

Muni – a sage

murti – an image

naad – sound

naam – name

naasha – destruction; ruin

naatya – acting; drama

nabhi – the naval

naimittik – a ritual done for a special occasion

naishkarmya – being exempt from the fruits of karmas

naivedya – food offered to Bhagwan's image

nakshatra – constellations

namaskara – to bow down

namaste – to bow down

nana – mother's father

nanaa – various

nandan – one who gives anand

nara – a man

narak – Hell

nari – a woman

narmadeshwara – a stone worshiped ad Bhagwan Shiva

nasamajhi – lack of understanding

nashvar – subject to destruction

nastika – an unbeliever; an atheist

nath – Master

nav – nine; new

neer-ksheer-vivek – the ability to separate the water from the milk

neti-neti – 'not this-not this', negating everything until only the Atma remains

nidhi – a treasury

nididhyasan – to bring repeatedly to mind the purport of the spiritual discourses

nidra – sleep

nigam – Vedic text

nimitta – cause

ninda – criticism

nirakara – without form

nirapeksha – not relying on any other; having no expectations

niravaran – uncovered

nirbhay – fearless

nirdosha – free of faults; innocent

nirguna – free of the gunas

nirmala – unsullied; limpid

nirmalya – remains of the offering of a puja

nirodh – blocking

niroopan – defining; investigation

nirukta – etymological interpretation of Sanskrit words

nirvishesh – without features that are distinctive in any way

nisankaloa – free of mental resolves

nishchay – decision

nishiddha – forbidden

nishkama – without worldly desires

nishkamata – the quality of being free of worldly desires

nishkriya – inactive

nishpaapa – free of paapa

nishtha – staunch faith

nitya – eternal

nivritti – withdrawing from worldly matters

niyam – rule

niyamya – the ruled

niyanta – one who controls

niyat – intention

nyasa – to deposit

paada – feet; the fourth line of a stanza

paadya – water offered to a respected guest for washing the feet

paasha – noose

paatha – reciting passages from the Shastras

padartha – substance

padavi – a position of importance; an honorary title

pakshapat – favoritism

pakshapati – one who shows favoritism

pakshi – a bird

palan – to sustain; fostering

panchabhoot – the five elements:earth, water, fire, air/wind and space

pantha – a religious sect

para – distant

Paraloka – realms like Swarga, obtained after death

param – supreme

paramananda – supreme joy

paramartha – the highest spiritual truth, the Supreme Atma

parameshwara – the Supreme Ishwara

parampara – a tradition practiced over generations

paraspar – with each other; mutual

paratantra – subjugated

paravana – a moth

paraya – belonging to someone else

parayan – inclined towards something

pare – beyond the experience of the senses

parichhinna – separate; fragmented

parigraha – worldly accumulation

parikrama – circumbulation as a worship

parinam – result; conclusion

paripoorna – full up to the brim

paroksha – that which cannot be perceived by the senses

parshad – an associate; counselor

paryaya – a synonym

pashu – an animal

patak – an action that leads to downfall

patala – one of the nether worlds

patan – downfall

patang – a moth

pati – husband; Master

patni – wife

patra – a receptacle

paurush – valor; human endeavor

pavana – that which makes pavitra

pavitra – pure according to the Shastras

pehchan – way to identify

pinda daan – offering a ball of cooked rice as part of the last rites for an ancestor

pishacha – a fiend

pita – father

Pitri – ancestors

poorna – full; complete

poornavatar – an Avatar where the Ishwara reveals all Hi powers

poorva-paksha – the first statement placed in a theological debate

Prabhu – Master

pradhan – principal; predominant

pragna – the deep sleep state

praja – the people; dependents

prakata – visible; manifested

prakrita – pertaining to Prakriti

prakshalan – washing

pralay – Dissolution; total destruction

pramad – negligence; forgetfulness

praman – proof

pramata – the one who proves

pramatta – filled with pramad, forgetting what should be done

prameya – that which is proved

prana – life sustaining breath

pranam – to bow down

pranam – to bow down; obeisance

Pranamaya Kosha – the subtle body

pranay – loving entreaty

pranayam – Yogic breath control exercises

prani – a sentient being

prapanch – the interactive world

prapta – obtained

prarabdha – good and bad luck given by actions of a previous life

prarthana – prayer; entreaty

prasanna – pleased

prashna – question

pratibha – intellectual brilliance

pratibhasik satta – apparent existence

pratishtha – permanent stability

pratiyogi – hostile; a rival

pratyahara – withdrawing the senses from the external world

pratyak chaitanya – the inner consciousness in the individual

pratyaksha – evident; perceived by the senses

pratyavaya – inverse reaction

pratyaya – a belief about being something

pravachan – a discourse

pravritti – being involved in worldly matters

prayashchitta – penance; atonement

preetam – the Beloved

preeti – love

prema – love

premaspad – a loved one

premi – lover

premika – a lady love

prerna – inspiration; prompting

preshtham – dearest

preta – a spirit

priya – dear

priyatam – the Beloved

prvaha – flow

puja – ritual worship

pujari – a Brahmin who does puja

punarjanma – rebirth

punit – purifying

puri – a city; a round fried bread

purnima – the night of the full moon

purohit – a clan priest

Purushartha – the four primary goals of human life. Dharma, Artha, Kama and Moksha

Purushottam – the most superior Purusha

pushpa – flower

pushti – nurturing

pyara – loved

raaga – attachement

raagi – one who has raaga

rahasya – mystery; secret; quintessence

rajasik – of the Raja guna

rajya – Kingdom

raksha – to protect

raman – to frolic with a lady-love

rasa – sweet emotion

raseela – filled with sweetness

rin – debt

rishi – Seer

rit – divine law

roga – disease; illness

roop – appearance; beauty; form

roti – flat unleavened bread

sabha – assembly

sacchidananda – the Brahman who is Sat = pure existence + Chit = pure consciousness + Anand = pure happiness

sad – the Satya, pure existence that is a part of the Brahman

sadachara – virtuous behavior

sadgati – progress to a higher state of existence

sadhak – a spiritual aspirant

sadhan – method for spiritual progress

sadhana – effort for spiritual progress

Sadhu – a Monk; a person who benefits people

sadhya – the goal; that which is to be achieved

sad-vastu – the Atma that is eternal

sagar – the sea

sajaatiya – of the same group

sakara – with form

saketloka – the realm of Bhagwan Rama

sakha – male friend

sakhi – lady friend

sakhya-bhava – the love of a friend

sakhya-rasa – the feeling of being Bhagwan's friend

sakshat – incarnate

sakshatkara – direct personal experience, but not through the senses

salokya – getting Bhagwan's loka

sama – equal

samachitta – seeing only the Paramatma

sama-darshi – equal good-will

samadhan – resolving a problem

samadhi – a state of deep meditation

samagri – implements; ingredients

samahita – collected

samanadhikaran – the common level of a group

samanvaya – connection

samarpan – offering up completely; dedicating wholly

samartha – competent; capable

samashti – collective, the entire group

samata – equanimity of outlook

sameepya – getting to stay close to Bhagwan

samhara – destruction

samharta – the one who destroys

Samhita – compendium

sampanna – prosperous; having wealth

sampoorna – whole; wholly

sampradaya – a traditional sect

sampragnat samadhi – a state of deep meditation when the person is not aware of anything but himself

samudra – the sea

samudra manthan – the churning of the ocean

samvad – conversation; discussion

samvatsar – the year

samyak – proper

sanakadi – Brahmaji's four sons, Sanak and his three brothers who remain naked, as small boys

sanatana – that which has no beginning and no end in Time

sanga – association

sankalpa – mental resolve

sankarya – ease of accomplishment

sankhya – one of the six Darshans, schools of thought in Indian philosophy

sankirtan – singing Bhagwan's glories and name

sanmukha – facing; turned towards

sansara – the interactive world

sansarana – coming and going; sliding in and out

sansari – worldly

sanshay – doubt

sanskara – subtle subconscious impressions; a ceremony that gives sanskaras

sanskrita – refined

sant – a carefree Monk

sanyas – the stage where a person renounces worldly matters and becomes a Monk

sapeksha – dependent on something

saroopya – getting the same form as Bhagwan

sarpa – a snake

sarva – all

sarva-adhishthana – the substratum of all that exists

sarvagna – all-knowing

sarvagna – omniscient; all-knowing

sarvatmabhava – the feeling that all are the one Atma

satra – a formal session of religious activity

satsang – listening to spiritual discourses and grasping the purport; associating with Mahatmas

satta – existence

sattvik – of the Sattva guna

satya – the truth that can never be negated

satya Yoga – the era of Satya

satyaloka – the realm of Brahma where jeevas are created

satyug – the era of Satya

saubhagya – good fortune

sauta – husband's other wife

sayujya – becoming absorbed into Bhagwan

seth – a wealthy businessman

seva – to serve

sevak – servant

sfurti – pulsation

shaap – a curse

shabda – sound; word

shaiya – a bed

shakti – power; strength

shalabh – a moth

shaligram – a round stone worshiped as Bhagwan Vishnu

shanka – suspicion; doubt

shankha – conch shell

shanta-rasa – the feeling of being Bhagwan's Atma

shanti – inner tranquility

sharanagata – one who takes refuge

shareer – the body

shareerika – of the shareer

shastriya – according to the Shastras

*shat-smapatti - These six are called the shat-smapatti – the six achievements that are a part of the four requirements for Gnan. The four requirements for Gnan are vivek, vairagya, shat sampatti and mumukshu

*shama – restraining the mind

*dama – controlling the sensual urges

*uparati – lack of interest

*titiksha – enduring discomfort with serenity

*shraddha – faith

*samadhan – having no unresolved doubts

shaucha – inner and physical purity

shaurya – valor

sheel – morality and virtue

sheera – self-possessed; resolute

shiksha – teaching

shobha – beauty

shodasho upachar – the sixteen traditional ways to welcome a respected guest

shodhak – that, which purifies

shodhan – making pure

shodhan – purification

shoka – grief, regret

shraaddha – ritual for ancestors

shraddha – faith

shraman – a man who works hard

shravan – listening to spiritual discourses and understanding the purport

shreshatha - superior

shreya – the auspicious; credit for a good deed

Shri – the goddess Laxmi; auspiciousness and prosperity

shringar-bhava – the feeling of a lover

shringar-rasa – the feeling of being Bhagwan's lover

Shrivatsa – a small triangle of golden hair on the chest of Vishnu Bhagwan

shrota – listener; one who does shravan

shrotriya – one who has studied the Shastras

Shruti – Vedic verses

shubha – auspicious

shuddha – pure according to the Shastras

Shudhra – the lowest level of society, laborers, who serves the three higher classes of society. A symbol of brawn over brains

shukla – white

shvasa - breath

shveta – white

siddha – one who has supernatural powers; a successful person

siddhanta – a principle

siddhi – supernatural power; success

skhalan – slipping and falling from a position or path

smashan – cremation ground

smriti – memory; remembering

snana – bathing

snatak – a Brahmin who has completed his studies with his Guru with a formal ceremony

sneha – affection; love that clings

snigdha – a quality of clinging affectionately

sookshma – subtle

sparsha – touch

srik – a garland

srishti – creation; this world

sshashtanga pranam – prostrate full length

sthavara – unmoving, like plants

sthira – steady, unmoving

sthita – established in a position

sthiti – state; condition

sthool – gross

stotra – eulogizing verses

stree – a woman; wife

stuti – eulogizing

suhrid – a well-wiser

sukha – happiness; comfort

sukhi – happy; comfortable

sulabh – easy to get

surya – the sun

sushupti – deep sleep state

sutra – aphorism

sva – one's self

svachha – clean

svachhanda – flouting the rules of the Shastras

svadhyaya – study of your own branch of the Shastras

svagat – within itself

svajan – own people

svapna – dreaming state

svaprakash – self-effulgent; needing no other source of illumination to be known

svarinse – a promiscuous woman

svartha – self-interest; selfishness

svastha – healthy

svatah – the existence of the self

svatantra – independent; self-ruled

svata-siddha – self-established, does not need any other confirmation

svayambhu – self-created

svayam-prakash – self-effulgent; needing no other source of illumination

svetaj – born from perspiration

swami – Master

swarga – Heaven

swarup – essence; true form

taap – burning of the heart

tad-akara – the form of That, the Brahman or the Ishwara

tadatmya – identification

taijas – the subtle world; the dreaming state

tamasik – of the Tama guna

tandra – a state of being half-asleep

tanmay – immersed mentally

tantra – a system or doctrine

tapasya – asceticism

tapta – suffering

tarpan – offering oblations to ancestors

tat – That, the Brahman

tat-padartha – tat = That, the Brahman; padartha = substance

tattvagnani – knower of the Tattva

teja – effulgence; brilliance

thakurji – Bhagwan; an imagie of Bhagwan that is worshipped

thakurji – the image of the Ishwara

tirtha – a holy place; place of pilgrimage

treta yuga – the era of Treta

triguna – of the three gunas or tendencies that influence all beings. The Sattva guna that gives peace and right thinking, the Raja guna that gives strong desires and hectic activity, and the Tama guna that gives sloth and deluded thinking.

trigunamayi – of the three gunas

trigunateet – beyond the influence of the three gunas

tripti – satisfaction; contentment

trishna – yearning; thirsting

trishul – trident

tuchha – unworthy; insignificant

turiya – the Atma seated within itself

tvam – you, the Atma

tvam-padartha – tvam = you, the Atma, padartha = the substance

tyaga – renouncing; giving up

udaar – generous; magnanimous

udaseen – indifferent; neutral

udvega – turmoil; agitation

unnati – progress; ascent

upachara – rites in a worship

upadesh – metaphysical teaching

upadhi – attribute

upasamhar – almost total destruction; conclusion

utkantha – intense longing

uttam – the highest level

uttar-paksha – the response to the Poorva-paksha

vaachika – verbal

vaad – an assertion of a principle

vaak – the faculty of speech

vachak – speaker

vachan – a spoken statement; a promise

vahan – vehicle

vaibhav – wealth and grandeur

Vaidya – a practitioner of Ayur Veda

Vaikuntha – the realm of Bhagwan Vishnu

vairagya – detachment for worldly matters

Vaishnav – worshipper of Vishnu Bhagwan

Vaishya – a trader or businessman, supplier of all commodities, the third level in social classes

vajra – thunderbolt

vakta – the speaker

valkal – bark garments

vana – a forest

vanamala – a long garland of multi colored flowers

vanaprastha – the stage when a person reaches middle age and turns towards spirituality

vandana – salute with reverence

vani – words; speech

vanita – a lady

vansha – lineage; clan

vapu – body; form

varadaan – a boon

varna – the four groups in society. The Brahmin, Kshatriya, Vaishya and Shudra

varsha – a year; a country

vasana – avid desire

vastu – object; the Atma; the Brahman

Vasu – a class of deities; eight in all

vatsalya – motherly love

vatsalya-bhava – the love of a parent

vatsalya-rasa – the feeling of being Bhagwan's parent or child

vayu – air, wind

Vedanti – one who believes in the principle of Vedanta

vedee – the platform on which fire is placed in a havan

vedi – the platform on which a Yagna is done

veerya – courage; manliness

veshya – prostitute

vibhav – supreme power

vibhooti – grandeur; majesty

vibhram – false understanding

vichara – serious thought

vidhan – rules and arrangements of the Vedas,the Constitution

vidhi-nishedha – dos and don'ts

vidhi-vidhan – rules and procedures

vidhur – a widower

vidhva – a widow

vidvaan – scholar

vidya – knowledge about the swarup of the Atma; knowledge

vighna – an obstacle

vignan – acquired knowledge

vignanmaya kosha – the intellectual body

vigraha – body; form

vihit – permitted

vijaatiya – of a different group

vikalpa – an alternative

vikar – decay; distortion

vikarma – doing what is forbidden

vikas – expansion; growth

vikreeya – worth buying

vikshep – agitation

vilajja – without reticence; uninhibited

vilas – sport; dalliance

viman – an air plane

vimukha – turned away

vinash – destruction; ruin

vinashi – subject to destruction

vinay – humility; courtesy

vipareet – reverse; unfavorable

viparyaya – regression of spiritual progress

vipatti – misfortune

vipra – a Brahmin who is always contented

vipul – profound

viraha – pain of separation

virakta – not interested in worldly matters

virat – immense

Virat – the Ishwara in the form of the world

Virat Purusha – the Universal being

Virat-purusha – the Ishwara in the form of the gross world

vishama – unequal

visharad – an expert; learned

vishay – objects of the senses

vishesh – special; something different

Vishwa – the gross world; the waking state

Vishwaroop – the form of the world

visjayee – a person addicted to vishays

vismita – wonderstruck

vivek – discrimination; the ability to separate

Vraja – the area around Vrindavan

vrata – a self-imposed austerity

vriksha – tree

vyaakya – a sentence; statements

vyabhichar – promiscuity

vyabhichari – a person who is promiscuous

vyakaran – grammar

vyakta – manifest; apparent

vyaktitva – individuality; personality

vyanga – sarcasm; satire; innuendo

vyapak – all-pervading

vyashti – the individual

vyavharik – of vyavhar

vyuh – arrangement

Yagna – a ritual involving worshipping the fire and Devtas

Yagnik – a person who does Yagnas

Yagnopaveet – the sacred thread

yahasvi – one who has renown

yajamaana – the person who gets the ritual done

Yaksha – an attendant of Kubera, the demigod of wealth

yash – fame; renown

yatra – journey

Yoga – to attach yourself to the Atma

Yogavetta- one who knows Yoga

Yogeshwara – Yogis who have experienced the Brahman

Yogi – a person who identifies with the Atma

yoni – the group of a species

yuddha – war

yuga – age

yukti – reasoning; a method to solve a problem